

THE MILITARY CHAPLAINCY

in

U. S., CANADA, GREAT BRITAIN

by

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The British Information Services sought to obtain information from London relative to the British Chaplaincy and furnished considerable material.

The U. S. Navy Regulations, Rev. 1920; King's Regulations of the Canadian Navy; Appendices to the Navy List (British) for December 1944 and June 1945; the Navy List, Vol. II (British), October 1947; and "The Chaplain" -- TM 16-205, War Dept. Technical Manual, 5 July 1944, were referred to in preparation of the study.

The following publications were referred to and used as the basis for certain parts of the study:

1. "A Brief History of the American Army Chaplaincy", Office of Chief of Chaplains, War Department.
2. "Military History of the Second World War - The Corps of Chaplains" (Manuscript)

3. "Navy Chaplains from 1775 to 1917", Chaplain W. B. Edgel, USN (Manuscript).
4. "History of the United States Navy Chaplain Corps", Vol. I, Chaplain C. M. Drury, USNR, Prof. of Church History, San Francisco Theological Seminary. (Manuscript).
5. "Brief History of the R.A.F. Chaplains Branch" (Manuscript) Crown Copyright,. Used by permission of His Majesty's Stationery Office.
6. "Pilgrims in Battle Dress", article in the R.A.F. Review, February 1940. Crown Copyright. Used by permission of His Majesty's Stationery Office.
7. "The Social Gospel and the Christian Cultus", Morrison. Harper & Bros., 1933.
8. Numerous issues of the following publications:
 - "The Christian Century"
 - "The Army and Navy Chaplain"
 - "The Christian News-Letter"
 - "The Spiritual Issues of the War"
9. "Official Year Book of the Church of England, 1947"
10. Numerous annual reports or summaries of work of Denominational Chaplaincy Commissions.

The following persons replied graciously to correspondence directed at them requesting information regarding the Chaplaincy:

- T. A. Ryser, Director, General Commission on Chaplains.
- William B. Pugh, Stated Clerk, Presbyterian Church, U.S.A.
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Canon L. E. Parsons, Secretary, The Churches' Committee
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THE MILITARY CHAPLAINCY

In

THE UNITED STATES, GREAT BRITAIN, AND CANADA

INTRODUCTION

The Military Chaplaincy has come to be regarded of significance as a genuine ministry of religion. It is well supported by the Churches, and the individual Chaplain feels that what he is doing is a part of the great ministry of the Church universal. But it was not always so. It has only been in comparatively recent years that the Chaplaincy was supported by the Churches. Beginning in a small way with the First World War, and sweeping on to immense proportions during the Second World War, support of the Chaplaincy has now become a permanent thing and the expected thing.

It is in an effort to trace the development of the Chaplaincy in the United States and to compare this development with the similar rise of the Chaplaincy in Great Britain and Canada that this study was begun in February 1946 as part of the requirements of the course in Social Ethics at Yale Divinity School. During the months of February-May 1946, pertinent articles and publications were pertinent to the subject, and a series of voluntary correspondence with church representatives on Chaplaincy committees and official representatives of the Chaplaincy in Great Britain and Canada, and went to London where considerable material concerning the U. S. Chaplaincy was furnished by the Office of the Chief of Chaplains of the War Department and the Chaplaincy activity of the Bureau of Naval Affairs of the Navy Department.

Leading to inquiries were generally well satisfied. Some of the inquiries were of a general nature. There was a general interest in particular in the origin of the Chaplaincy from Great Britain or Canada. I never was able to get any adequate information concerning the Army Chaplaincy in either Great Britain or Canada. The instance, because of the failure of their representatives to answer well. Historical material is longer and more detailed for the U. S. Chaplaincy because the history of each branch of service has been written. No history of the Chaplaincy has been written in either Great Britain or Canada.

The following is the general outline which has been followed in writing the paper:

INTRODUCTION	1
HISTORY OF THE MILITARY CHAPLAINCY	3
The U. S. Army	3
The U. S. Navy	11
Canada	19
Great Britain	20
Moral Leadership Courses	27
THE PLACE OF THE CHAPLAIN TODAY	32
The United States	32
Canada	35
Great Britain	37
RELATION OF THE CHAPLAIN TO THE CHURCH	42
The United States	42
Canada	73
Great Britain	76
CONCLUSIONS	85

This is a Protestant study. There is no attempt made within the body of the paper to explain the Protestant or Jewish position toward the Chaplaincy except by incidental reference.

THE HISTORY OF THE MILITARY CHAPLAINCY

The U. S. Army

The militia of colonial America, prior to and during the War of Independence, expected and received the ministrations of ministers. In Massachusetts and Connecticut the church now known as Congregational was the established church. It was expected that when the militia turned out the town minister turned out with them. Thus it was that at Lexington on April 19, 1775 the parsonage was the center of activity, and at Concord on April 19 the Reverend William Emerson was the first one out on the alarm and went about the lines of minute-men encouraging them. Mr. Emerson was a Chaplain of the Massachusetts Provincial Congress. His successor, Chaplain William Gordon was among the most active in visiting the soldiers in the camps around Boston in the weeks before General Washington took command. Other Chaplains served in various capacities, both in the early days of fighting, and after the war was well under way.

One feature of these early Chaplains which is interesting is the informal manner in which they came and went. They had no military status, and many instances are recorded where a minister would stay with a regiment for five days, sixteen days, a month, seemingly just as long as it was convenient or permissible for him to be away from his parish.

Another feature of the early Chaplaincy is that ministers had no scruples about taking up arms themselves when occasion

warranted. Many parts of Revolutionary history record the fact that ministers were in the thick of the fighting. They were not necessarily noncombatants.

At the outset of the war each colony had its own plan for the military Chaplaincy. Virginia's military Continental Chaplaincy had been established by legislative action in 1758, but no Chaplains were appointed until 1776. Connecticut's Continental Chaplains were appointed by the Governor of the colony. Massachusetts's official plan was to have a rotation of the clergy of the Congregational Church. Rhode Island, with no established Church, had no Chaplains at first, but later chose two brigade Chaplains who served without pay. The New Hampshire troops chose one of the clergy of a Boston suburb for their Chaplain.

For a time after April 23, 1775, Dr. Samuel Langdon, president of Harvard College, served as Chaplain of the entire army. At that time there were no brigade Chaplains, only regimental Chaplains. The Reverend Ezra Stiles wrote in May, 1775, "the Army.... have Ministers plenty...have preaching not only in the Meeting-houses but Fields -- a general Seriousness & sense of religion, & much singing of Psalms & Anthems thro' the Army -- especially Mornng. and Evenng. Prayers."

The formal establishment of the Chaplains Corps took place when the Continental Congress adopted a resolution July 29, 1775 providing that the pay of Chaplains should be 20 dollars a month (the same as that provided for a Captain by the same resolution). It is a matter of record that General Washington took a constant and active interest in his Chaplains throughout the entire war period. At the close of the war in 1783 there was an organized system of brigade Chaplains, and the pay had been advanced to that of Colonel. There were also Chaplains attached to regiments,

companies, troops and garrisons, and there were also designated as Hospital Chaplains, one who acted as missionary to the Indians, and one Division Chaplain at headquarters. All of course were Protestants.

Following the War for Independence the Army was practically abolished. In 1794 the size of the Army was reduced to "twenty-five privates to guard the stores at Fort Mifflin and fifty-five to guard the stores at West Point...with a proportionate number of officers". Needless to say there were no Chaplains in this remnant of an Army. But in 1791 Congress authorized the President of the United States to appoint a Chaplain if he deemed it essential to the public interest, to serve in the Army which at that time had been increased in size to 595 men. The Chaplain's pay was to be \$50 per month, "including pay, rations and forage". The Reverend John Hurt of Virginia, an Episcopalian, was immediately appointed, and served until April 20, 1794. He was succeeded by David Jones of Pennsylvania, a Baptist, who served only 2½ months.

From that time forward for a number of years the status of the Chaplains was uncertain. In 1798 Congress made provision for four Chaplains, but there is no record of their having been appointed. In the War of 1812 there are records of twelve Regular Army Chaplains' having served. No mention is made in official records of volunteer Chaplains, but unofficial references in other bits of history indicate that there were such persons serving. There is no record of any of the Chaplains having been Catholic, but since there were nuns on the battlefield of New Orleans, it can be assumed that there were priests there also, probably in a volunteer capacity.

Between 1819 and 1833 there was only one official Chaplain for the entire Army, authorized by Congress on April 14, 1819. There was to be "one Chaplain, stationed at the Military Academy at West Point, who shall also be Professor of Geography, History, and Ethics, with the pay and emoluments allowed the Professor of Mathematics". Existing records seem to indicate, however, that in addition to this one official Chaplain there were contracts with civilian clergy similar to the contracts which the Army had with "citizen surgeons". In 1830 the Army Regulations provided for allowances for quarters and fuel for Chaplains, for transportation of their baggage, for uniform. They were "to wear cockades only". In 1835 revised Regulations read, "Chaplains...have no uniform".

A system of post Chaplains was instituted on July 5, 1835. The number of such post Chaplains was limited to twenty, and Chaplains were to be selected by the officers composing the council of administration, in other words, the staff officers of a post, and each man selected had to be approved by the Secretary of War. In 1848 the number of Chaplains allowed in the Army by law was increased to 30. But seldom during that period was the actual number up to even half that allowed.

The Army Chaplaincy during the period 1835-1861 was held in low repute. There was no supervision whatsoever by the Churches. Men who wanted to become Chaplains simply applied for the job. Oftentimes the Chaplains were little more than clerks who read prayers at the burial of the dead. Others were appointed as post Chaplains who were not clergymen at all. Records exist proving that occasionally a retired sergeant or cook would be appointed to

undertake the religious ministrations of a regiment. Often when members of the clergy had been appointed as Chaplains they would hold some regular position in addition to the Chaplaincies. So it is small wonder that Chaplains were not held in high repute until the revival of religious interest during the Civil War.

Between 1813 and 1866 (when the first real list of Chaplains was compiled) eighty Regular Army Chaplains were appointed. Of these 43 were Episcopalian, 11 Presbyterian, 5 Baptist, 3 Methodist, 3 Roman Catholic, 1 Universalist, 1 Dutch Reformed, 1 Lutheran, 15 unknown.

Then came the period of the Civil War, and with it important changes affecting the Chaplains. In 1861, when 500,000 volunteers were called for the Union Army, it was designated that a Chaplain was to be a regularly ordained minister of a Christian denomination. A requirement of all Chaplains went into effect, namely, that they "should be required to report to the colonel of the regiment to which attached, At the end of each quarter, the moral and religious condition of the regiment, and such suggestions as may conduce to the social happiness and moral improvement of the troops."

On July 17, 1862, authorization by Congress required each Chaplain to present not only his credentials of ordination, but also a recommendation for his appointment from some authorized ecclesiastical body, or not less than five accredited ministers belonging to said denomination. At the same time that Congress began requiring ecclesiastical endorsement, it took steps likewise to do away with undesirable Chaplains already in the Army. The Act put into effect by Congress provided that "it is hereby the duty of each officer commanding a district or post...to inquire

into the fitness, efficiency, and qualifications of the chaplains... and to muster out of service such Chaplains as were not associated in conformity with the requirements of this Act, and who have not faithfully discharged the duties of Chaplains during the time they have been engaged as such".

At the beginning of the Civil War there were many unofficial Chaplains. Some were itinerant evangelists who followed the Army; some were delegates of the United States Christian Commission representing the Y.M.C.A.; others were the hospital Chaplains. But during the war hospital Chaplains were brought under official appointment, thus relieving at least this part of the unofficial status of the Chaplains.

In 1864 Congress approved the "rank of Chaplain, without command, in the regular and volunteer service of the United States." Monthly reports were required from that time on to the Adjutant-General of the Army, and, interestingly enough, these reports were to include a general history of the regiments, in battalions or posts to which the Chaplains were attached. The Chaplain thus became the official regimental historian. This job of historian was just one of the many official and unofficial extra duties which were placed upon the Chaplain from time to time. It has only come about in recent years, and that only through constant and persistent effort on the part of the Chief of Chaplains, that the Chaplain has been restored to his original function of being chiefly a man of God.

The end of the Civil War again brought a tremendous reduction in the Army, and the record reports shortly after the Civil War, that there were only thirty Chaplains in the entire Army. That Army Chaplain acted frequently as schoolmaster is indicated by the

fact that when schools on military posts were established in 1878, Chaplain C. G. Mullins was placed "in charge of Education in the Army". In the occupation of the Philippines in 1898, Chaplain William D. McKinnon acted as Superintendent of Schools of Manila.

The Spanish-American War again brought up the question of ecclesiastical endorsement, and from 1901 on the various denominations began to set up agencies for passing on the qualifications of prospective Chaplains. The Roman Catholic Church was the first to do this in an official manner, and out of their first Agency set up in 1905 has grown the Military Ordinariate. Protestant bodies were slower in setting up Chaplaincy committees, mainly because of the small number of Chaplains. At the outbreak of World War I in 1914 there were only 50 Protestant and 17 Catholic Chaplains. In 1917 the Federal Council of Churches, representing thirty Protestant bodies, set up an independent interdenominational Committee on Army and Navy Chaplains, out of which has grown what today is known as the General Commission on Chaplains.

The entrance of the United States into the war in 1917 saw a tremendous expansion in the Chaplaincy, and Congress in 1917 authorized the number of Chaplains set at 194, and in May 1918 allowed one for every 1200 men. The actual number of Chaplains in the A. E. F. was only half the authorized number. During the period of actual warfare 2363 Chaplains were commissioned in the three parts of the Army: The Regular Army, the National Guard, and National Army.

In February 1918 the Army set up its first Chaplain School. It was held first at Fort Monroe, Virginia, then after two months was moved to Camp Taylor, Kentucky, where it remained till the end of the war. From this school 1038 Chaplains were

graduated, of whom 123 failed to see active duty. General Pershing established a Chaplain School in addition in France, at Neuilly-sur-Seine, near Chaumont, in July 1918. In 1930 the War Department authorized a permanent Chaplain School, but after several years of operation, it suspended active operations, and was not reactivated until after the entrance of the United States into World War II. Since that time the School has been established successively at Fort Benjamin Harrison, Indiana; Harvard University; Fort Devens, Massachusetts; Fort Oglethorpe, Georgia; and Carlisle Barracks, Pennsylvania, where it is still in operation.

Today the Army Chaplaincy in the United States is highly organized. The Office of the Chief of Chaplains is an independent department of the Army, and through the direction and supervision of this Office the Chaplaincy has been brought not only to a high peak of proficiency but also to a place of dignity. Army Chaplains are no longer saddled with a thousand and one collateral duties, but are given ample opportunity to do the work for which they have been trained and which is their only reason for being in the Army -- the work of moral and religious leaders and representatives of their Church and Almighty God.

By the time World War II came to an end there were 8156 Chaplains on active duty in the U. S. Army. That number has decreased in proportion to the size of the Army establishment. The latest figures I have available show 136 Chaplains on duty in June 1947.

An all-purpose manual, issued in July 1936 by the War Department, gives in complete detail the duties and the functions of a Chaplain, and is used extensively by all Chaplains as they carry out their work among the personnel of the Army.

Within the Army Chaplain Corps today is a Major General, with a second Major General serving as his assistant.

The U. S. Air Force, while now separated from the Army, continues to use Army Chaplains.

The U. S. Navy

There are similarities and differences in the development of a Chaplain Corps in the U. S. Navy to that of the U. S. Army. There are not to be found instances of as many unofficial Chaplains in the Navy as there were in the Army, simply because the Army was a land-based organization, and nearly always based right in the United States. The Navy, being a sea-going outfit, took men along on its ships who were commissioned in something like a regular way. Nevertheless, the same trend is to be seen in the Navy as we saw in the Army, of the Chaplaincy for a long time being considered simply a kind of unofficial adjunct to the military organization. They were given many unofficial collateral duties, and for a long period of time, as in the Army, there were men in the Chaplaincy who were not clergymen but who acted as clerks or in other capacities the greater part of the time. Today there is still one basic difference between the Army and Navy Chaplaincy: in the Army a Chaplain cannot be given collateral secular duties to perform, while in the Navy a Chaplain may be given collateral duties such as welfare officer, librarian, recreation officer, athletic officer, etc.

The Chaplain in the Navy has a precedent as old as the idea of a Navy itself. When Sir Francis Drake sailed around the world in the years 1578-80, he carried a Chaplain aboard to conduct divine services and have general spiritual oversight over his men. He was a priest of the Church of England, named Francis

Fletcher, and Chaplain Fletcher conducted the first Protestant service in the English language in what is now continental United States in June, 1579 on the coast of California. By the time of Charles I the custom of having clergymen aboard British vessels of war was quite well established.

In the United States, the Continental Congress in November 1775 stated, in article 2 of Navy Regulations, that divine services were to be held on American ships twice a day, and that a sermon was to be preached on Sundays. A Congressional Resolution of 6 January 1776 stated that Chaplains were to share with other members of a crew of a ship in the division of prize money -- to the extent of two-twentieth parts and one-half of one twentieth part. On 15 November of the same year the pay of Chaplains was set at \$20 a month. Thus it can be seen by the action of the Continental Congress that provisions were made for Chaplains in the tiny Navy of the colonies.

Among the minute-men who fought at Lexington on 19 April 1775 was a young Harvard graduate, Benjamin Bulch, the Congregational minister at Danvers, Massachusetts. Later in the same year, in October 1775, the Reverend Mr. Bulch became a Chaplain with the Danvers Regiment during the siege of Boston. He likely was with the Army only a short time, as was the usual case during the Revolutionary War, but he evidently felt the call to the military Chaplaincy quite clearly, for on 23 October 1775 he became the Chaplain of the Frigate Boston, becoming the first Chaplain who is actually known to have served in the Continental Navy. One of his sons, William Bulch, was the first Chaplain to receive a commission in the U. S. Navy after the formation of the Navy Department in 1793.

At the end of the Revolutionary War the Continental Navy had only four ships, and these were sold by 1783. The Navy suffered the same fate after the War as did the Army -- almost complete disorganization. During the War the only Chaplains who are known to have served with the Navy were the aforementioned Daniel Welch and James Gage. Most of the ships sailing the seas during the Revolution, of course, were small privateers and ships built and operated by individuals or by colonies.

The thirtieth day of April 1798 marks the official beginning of a Navy for the United States, for that is the date of the establishment of the U. S. Navy Department. Prior to that time the new U. S. Congress had stated, in 1794, that "there shall be employed on board each ship of 44 guns one Chaplain". His pay was to be \$40 a month, plus two rations a day. There is no record that any Chaplain was actually commissioned to serve on any of the then existing ships of that size, but there is every reason to believe that unofficial Chaplains were employed from time to time for brief periods by ship commanders.

The first Chaplain to receive an official commission was William Welch, with Commission Number One, dated 30 October 1799. But up to 31 December 1800 seven Chaplains had been on duty, with a combined length of service of five years.

Between 1800 and 1825 it was the custom for ship commanders to choose their own Chaplains. Thus many men were chosen, as we saw to be the case in the Army, who were not ordained clergymen. Chaplains at this time, and during a much later period also, were employed as schoolmasters aboard the ships on which they were employed. In 1804 the first Naval Academy for midshipmen was opened at Philadelphia, by Chaplain Robert Thompson, assigned at the time to the CONGRESS. He conducted the Academy

until his death in 1810. Chaplain Thompson was the first Chaplain to look upon the Navy as a career. A Presbyterian clergyman, Chaplain Andrew Hunter, succeeded Chaplain Thompson in this work at Philadelphia and continued until his death in 1838. Actually, Chaplains in the Navy continued as instructors of junior officers right up to the establishment of the Naval Academy at Annapolis in 1845.

Today Chaplains of both Army and Navy are considered strictly non-combatants. It is an unheard of thing for a Chaplain to man a gun, command a ship or fly a warplane. But at least two Chaplains in the early history of the U. S. Navy became active combatants -- Chaplain Samuel Livermore fought aboard the *USS Wasp* when she engaged H. B. Smith outside Boston Harbor 1 June 1813, and Chaplain Thomas Pressee fought aboard the *USS Menom* with Commodore C. H. Perry in the Battle of Lake Erie on 10 September 1813 -- and one Chaplain, David Rhinels Adams actually commanded a ship for a short time in February 1816 when the *USS Wasp*, aboard which the Chaplain was serving, captured so many prizes on a voyage around Cape Horn that even the Chaplain was placed successively in command of two vessels, a brig and a whaler.

In the early 1800's the number of Navy Chaplains was limited to nine, and after 1818 the Navy gave considerable attention to securing ordained clergymen as Chaplains. However, between 1850 and 1835, the Chaplaincy was hampered by the same things which hampered the Army Chaplaincy during a similar period. No supervision or endorsement by the churches, other work of a secular nature being done by the Chaplains when they were not engaged in conducting religious services, pay lower than that of other officers, a number of men in the Chaplaincy whose moral

character was not what it should have been -- these things brought the Chaplaincy into low repute in the eyes of everyone concerned.

Until 1874 all Chaplains who served in the Navy were Protestants, but in that year the first Catholic priest received unofficial appointment as a Chaplain.

By 1840, there was so much criticism of the Chaplaincy that in that year a memorial was submitted asking that the office of Chaplain be abolished. The office was not done away with, but a number of reforms instituted shortly after reflect the feeling of the times. The General Regulations of the Navy in 1841 definitely required that ordained ministers only should be appointed as Chaplains. The same Regulations stated that "the Chaplains shall attend the sick regularly". In 1842 the limit on the number of Chaplains allowed in the Navy was raised from 9 to 24, a ceiling which remained the rule until 1921. In 1860, after much criticism that the Navy practiced religious discrimination, it was decided that "every Chaplain shall be permitted to conduct public worship according to the manner and forms of the Church of which he is a member". This rule is still in effect today. In the same year a requirement was set up stating that each Chaplain should report annually to the Secretary of the Navy, and until the turn of the century there was no organized agency set up by any Church body to endorse Chaplaincy applications.

The setting up of a Naval School in 1845 at Annapolis came about partly on account of considerable agitation for such a school by Chaplain George Jones, and when the school opened he was made the head of the Department of English Studies which included history and geography. The first museum was established at Annapolis by Chaplain Jones, and in 1850 when the Academy

because more fully established he was made its first official Chaplain.

Chaplains were responsible for a number of reforms in the Navy itself. In the early nineteenth century women were permitted to live aboard Navy ships while in port or at anchor, and it may be assumed correctly that great numbers of the women who came aboard to live were prostitutes. It was mainly upon the exposure of moral conditions and protests concerning them by a Chaplain Hayes and others that this practice was outlawed. Flogging and the daily spirit ration were two things much protested against by Chaplains, and largely as a result of their protests to Congress, flogging was outlawed in 1850 and the serving of the spirit ration was outlawed in 1862.

While there were Chaplains here and there throughout the nineteenth century who took the Navy Chaplaincy as a life-time career and gave many years of service to the Navy, the decade 1881-90 brought the first real stability to the Chaplain Corps. The nine men who entered the Chaplaincy in that decade averaged 10.8 years of service each. The fifteen clergymen who entered Naval service during the following decade averaged 13 years of service.

Up to 1881, 101 ordained clergymen saw Naval service as Chaplains. Of these, 42 were Protestant Episcopal and 22 were Methodists, accounting for nearly two-thirds of all the Chaplains. The first Roman Catholic to receive an official commission entered the Chaplaincy in 1898, with three more following by 1906.

At the outbreak of the first world war Congress increased the ceiling on the number of Chaplains from 24, to one for every 2500 men in the Navy. With the entrance of the United States into the conflict in 1917 this allowed for a tremendous

expansion in the size of the Corps, an expansion which coincided with its difficult problems of endorsement, denominational quotas and load rating. It was during this period that the Chaplains Division was created as a part of the Bureau of Navigation, and on 5 November 1917 Chaplain John P. Forrier became the first Chief of Chaplains. The Corps increased in size until in 1918 there were 403 Chaplains. 22% of these were Roman Catholic, 30% were Methodist, 16% Presbyterian, 12.5% Baptist, 10.5% Episcopalians, with other denominations proportionately represented. The position of Fleet Chaplain was created during this period, Reserve Chaplains made their appearance, and the first Chaplain's Manual was issued.

The years between World Wars I and II again brought a quieting of activity, and in 1936, shortly before the outbreak of hostilities in Europe, there were approximately 200 Chaplains on duty with the Navy. An unprecedented increase in the size of the Corps developed in pace with the increase in size of the Navy itself, and at the peak of the war, just before its close in 1945, over 2000 clergymen of all faiths and denominations were in Navy uniform.

A school of indoctrination for Chaplains was set up by the Navy in 1940 at the Naval Operating Base, Norfolk, with Chaplain C. E. Meyman, the then Senior Chaplain at the base, as officer-in-charge. In March 1943 the school was moved to the campus of the College of William and Mary at Williamsburg, Va., where it continued until the end of the war. Members of the teaching staff were drawn from experienced Chaplains on duty,

and each Chaplain is required to attend the "Senior Officers' course" at the Naval Academy. After entering the service, the Chaplain is assigned to a ship. At the school, it was found that each Chaplain entering the service was given a tour of duty. It was found that the Chaplain's tour of duty was as follows: The Chaplain served at three different stations on work, then two weeks at duty under instruction at a nearby Naval station, followed by two more weeks of duty on board work.

From 1942, and since 1943, the Navy has sent newly ordained Chaplains to large Naval stations where they have been indoctrinated by working under the close supervision of a Senior Chaplain. During this period the Chaplain is familiarized with the incidents of Naval regulations, naval customs, and the various duties that he will be expected to perform as a Naval Chaplain.

During the war approximately 150 Chaplains were included in the Navy V-12 program, together in seminary under the 100-hour accelerated program of study, and going directly into the Chaplaincy following completion of the seminary training. These young men were given a longer period of indoctrination (twelve weeks) at the U. S. Naval Chaplain School (Chaplains) at Millersburg, following their training by the Navy.

Today the Chaplain's activity is still a part of the Naval Academy's Personnel (formerly known as Aviation) and the Chief of the line is a Rear Admiral, William H. Smith. In recent months a second Rear Admiral has been assigned to the Corps who will serve as assistant to the Chief of Chaplaincy.

Canada

Since there is no published history of the Canadian Chaplaincy service, the historical sketch must needs be brief, with necessarily less detail than the historical material concerning the U. S. Army and Navy. Repeated inquiries to the Canadian Army and Royal Canadian Navy brought no response whatever concerning any of their work -- historical or any other material. However, Wing-Commander R. M. Payne, Principal Chaplain (Protestant) of the Royal Canadian Air Force sent some interesting information, some of which touches on the Army and Navy.

There have been Chaplains attached to Canadian Army units since the date of Confederation. During war-time these Chaplains were on full-time active duty, and in peace-time were in the Reserve. It is to be presumed that Chaplains have been attached to the larger ships of the Royal Canadian Navy since the organization of the Navy, but here, as with the Army, few Chaplains have been employed as such during peace-time periods. The Royal Canadian Air Force was born shortly after World War I, and the first Reserve Chaplains were appointed to it just shortly before the outbreak of the Second World War.

At the outbreak of World War II there was one Principal Chaplain (Protestant) with jurisdiction over all three Services, nominated by the Canadian Protestant Churches, and one Principal Chaplain (Roman Catholic) nominated by the Roman Catholic Hierarchy. Note the different term -- Principal Chaplain -- used to designate the person who in the United States is called Chief of Chaplains. The diversity of activity of the Chaplaincy, however, resulted in a reorganization by 1941, and the present system emerged of having both a Protestant and a Catholic

Principal Chaplain in each of the three Services -- Army, Navy and Air Force. These Principal Chaplains were nominated by the Committee on the Chaplain Service in the case of the Protestants involved, and by the Hierarchy or Military Ordinary in the case of the Roman Catholics. Note here the difference in the way in which the chief Chaplains are appointed to their offices. In the United States the appointment to Chief of Chaplain is made solely by the Army and the Navy.

As has been stated, the Canadian Forces had no Regular Army, Navy or Air Force Chaplains on duty during peacetime prior to World War II, but the Canadian government has now established for the first time full-time Regular Chaplaincy Services for each. These establishments were approved following an interim period at the close of the Second World War and the organization follows this pattern: 1 Principal Chaplain (Protestant), 1 Principal Chaplain (Catholic) for each Service; 1 Command Chaplain (Protestant), 1 Command Chaplain (Catholic) for each Command; 1 Protestant and 1 Roman Catholic Chaplain for each Unit, with the three Services coordinating as far as possible to avoid any overlap of effort or wastage of Chaplain Services.

Great Britain

In Great Britain, as in Canada and the United States, the Royal Navy, Army and Royal Air Force are three separate Services, though there is a measure of coordination through the Ministry of Defense. The Chaplaincy Branches in these three Services are also separate, although as is the case in the Canadian Forces, there is some coordination in work where it is possible geographically.

The organization of the three Chaplaincy Services differ in some respects. The administration in the Navy is through the Chaplain of the Fleet (note the term here, meaning Chief of Chaplains or Principal Chaplain) for the Church of England, and a Senior Chaplain for the Church of Scotland and Free Churches, and a Senior Chaplain for Roman Catholics. These three Chaplains carry out their duties apart from each other.

The Army has a Chaplain General (note the term) who is always Church of England, and a Deputy Chaplain General who belongs to one of the other Churches. They work together. There is a Senior Chaplain who is responsible for the Roman Catholics and who works exclusively.

The Royal Air Force has a Chaplain-in-Chief for the Church of England and a Principal Chaplain (still different terms) for each of the following: Church of Scotland and other Presbyterian Churches, Roman Catholic, Methodist, and United Board (Baptist and Congregational). There is a close liaison between all these Chaplains in the Royal Air Force.

An interesting aspect of the Chaplaincy in Great Britain is that wherever possible each of the Services sends a commissioned Chaplain to each Unit. But where this is not possible it is customary for "Officiating Chaplains" (called Officiating Ministers in the Navy) who are local clergymen to be appointed. They give a part of their time and are paid a small fee for whatever they do. Each of the three Services appoint Officiating Chaplains, and quite frequently cooperate in appointing the same clergyman to Units of more than one Service when it is convenient.

The R.A.F. in Great Britain was founded in 1918, and at the same time the Chaplains' Branch was organized as a part

of that branch of the Service. At first it was comprised completely of Chaplains who had previously served either in the Royal Navy or the Army. The format of the Branch services featured regular to each of the other two Services, as well as some regular to the R.A.F. For instance, the R.A.F. Chaplains wear uniforms and hold rank as do Army Chaplains, while the pay system resembles that of the Chaplains Branch for the Navy, i.e. incremental.

The Chaplains' Branch of the R.A.F. has grown up with the total organization, and hence its growth and development has been steadily conditioned by the development of the R.A.F. at large, neither forging ahead or lagging behind that development. The organization of the Branch comes under the Air Member for Personnel on behalf of the Secretary of State for Air. Church of England Chaplains are under the administrative control of the Chaplain-in-Chief, and Chaplains of the other denominations are similarly responsible to their respective Principal Chaplains. However, in all matters involving general administration that are not peculiar to any one denomination, the Chaplain-in-Chief is responsible.

The proportional establishment of Chaplains in the R.A.F. to the overall strength has varied only slightly over a number of years. The present basis is now one Chaplain to each 1400 men in Home Commands, and one Chaplain to every 750 stationed overseas. This is an overall establishment of approximately one Chaplain to each 1100. The denominational breakdown is at present, by agreement:

Church of England	59%
Roman Catholic	16%
Church of Scotland	} 24%
Methodist	
United Board	

During the years 1839-45, five Jewish Chaplains were appointed for duty with the R.A.F. and were provided from the bulk establishment of the Church of England.

Chaplains cannot receive commissions in the R.A.F. until they have had some years of ministerial experience in civil life. Ordination is of course required. Once the clergyman receives his commission, however, he is trained in the military phases of his career in much the same manner as the U. S. Navy trains its newly appointed Chaplains. The new Chaplain is sent to a station where he is indoctrinated into the ways of the Service by a Senior Chaplain. This period of instruction is from two to three months duration.

The R.A.F. Chaplains School, set up in 1947, provides supplementary and refresher training for Chaplains. It is not a school for newly appointed Chaplains, as is the case with the present U. S. Army Chaplains School, or as was the case with the U. S. Navy Chaplains School conducted during World War II. The refresher course offered at the school is designed to be both instructional and spiritual. In addition, the school has met the need for problems which confront the Chaplain to be dealt with in the light of the experience of many Chaplains, and in this respect the school has been used as the equivalent of a research establishment. The Chaplains School was first located at Anglemore College, Cambridge, and in February 1949 was moved to Donswell Court in the vicinity of Cheltenham. Started as an experiment, it has fully justified itself and will be a permanent feature of the peace-time organization of the Chaplains' Branch.

Whenever opportunity arises, or to meet a particular need, Chaplains of an area are called to report by the Chaplain-in-Chief or an Assistant Chaplain-in-Chief, for specific instruction, conference or spiritual retreat.

The work of the Chaplains, as outlined by the R.N.F., shows considerable insight into the importance of the man who wears the cross. The Branch has been integrated into the R.N.F. as a whole so that, ideally, at least, the Chaplain touches Service life at every point, not only in his priestly functions in Church, but also in the field, the office, hospital, canteen or in sports. The duties of the Chaplain are listed under three headings, (1) spiritual, (2) educational and (3) welfare.

(1) The primary duty of the Chaplain is of course, as in all military services everywhere, the ministry of the word and sacraments. There must be provided regular opportunities for corporate worship; visits to the sick must be made consistently; the Sacraments must be administered faithfully; and the care of the wounded and dying must be considered part of a Chaplain's normal duty.

(2) Because experience in the R.N.F. has proven that men are desirous of understanding the Christian faith and Christian viewpoint on life, discussion groups, instructional lectures and Padre's Hours have come to be a regular part of the Chaplain's program. It is in this educational sphere that the R.N.F. feels its Chaplains have been most successful. The discussion groups and lectures attracted more men than the Padre's Hours, and many of the personnel went further and took Moral Leadership Courses, which will be discussed later in this paper.

(3) The welfare aspect of the Chaplain's work in the R. N. is very similar to that in the U. S. Army. The Chaplain is available immediately to any man who wants to see him. There are no military "channels" to go through. Most questions that come to the Chaplain in this way are non-religious on the surface, such as questions concerning pay, equipment, leave, discipline, relief needs and the like. The Chaplain is expected to be the man whose first concern will be for the welfare of his men, regardless of their religious affiliation or regularity of church attendance.

Unlike the Chaplaincy Branch of the R. N., the Chaplaincy in the British Navy "just grewed". Its history is quite similar to that of the growth of the Chaplaincy in the U. S. Army and Navy, although of course it goes back to much earlier periods.

In 1147 an expedition which sailed from Portsmouth for Lisbon was required to have on board each ship a priest whose duty it was to conduct the same religious observances as he would conduct ashore. From that time on Chaplains were to be found aboard some ships, although for a long time to come there was not any such thing as a regular Chaplaincy. In 1367 the Book of Common Prayer added two forms of prayer to be used at sea. These prayers are still used today as part of the religious services held aboard ships.

In 1573/7 Samuel Pepys, realizing that Chaplains who did serve aboard His Majesty's ships were quite frequently pretty poor examples of the Christian clergy, attempted some reforms. He ordered that in the future only candidates who gave the

Secretary of the Admiralty a written certificate from the Archbishop of Canterbury or the Bishop of London certifying his qualifications would be given warrants to serve as Chaplains. But Royal requirements lasted only until 1815, and the Church has remained warrant officers until 1900, and even during this period it is not recorded that very many ships carried a Chaplain aboard. Lord Barham, first Lord of the Admiralty at the time of Trafalgar, said once that during the first 10 years of his Naval career he never heard prayers or Divine Service used. This in spite of the fact that Naval Regulations definitely ordered Divine Service to be performed morning and evening on every King's ship according to the Church of England.

Reforms instituted by the Admiralty itself came about before the middle of the 19th century, however, and in 1844 Chaplains were appointed for the first time by commission. In 1860 it was decided that "Chaplains shall not hold any military rank, but are to be treated with the respect due to their sacred office". The Chaplain-General in 1879 was named Chaplain of the Fleet, and in 1902 became an Archdeacon under the Archbishop of Canterbury. These aforementioned rules concerning the Chaplaincy remain in effect today. The Chaplain of the Fleet, while for pay purposes holding the relative rank of Rear Admiral, holds the unique position of being an Archdeacon, and not a Naval officer. He wears "miters" like other Archdeacons ashore. He is chosen from the list of regular Navy Chaplains.

The ratio of Chaplains to other personnel in the Royal Navy is about one to each 1000. During World War II there were approximately 400 Chaplains on active duty. The peacetime establishment is about 100. The newly appointed Chaplain is

trained by being given his first duty under a senior Chaplain, preferably at a shore establishment, either Naval or Marine. The system of indoctrination is similar to that used by the U. S. Navy and the R.A.F.

All Chaplains serving aboard British warships are Church of England. Provision is made in the Royal Navy for the other denominations, and a few of them go to sea as Chaplains of their particular denomination for a Fleet or Squadron. Most shore establishments have Chaplains of the Free Churches on active duty.

The duties of Naval Chaplains seem to correspond quite closely with those of U. S. Navy Chaplains: in addition to their strictly religious duties of holding services, administering the sacrament, marriages, burials, etc., they are expected to do considerable pastoral work and religious instruction; welfare, or morale work; visiting (including the sick bay duty); running the ship's library; organizing concerts, writing notes on ports or places to be visited; arranging games, picnics and sight-seeing tours for the ship's personnel when the vessel is in port.

Moral Leadership Courses

Probably the most interesting aspect of the British and Canadian military services, insofar as religion is concerned, is the fact that during World War II both the Army and Air Force of both countries set up schools or retreats for training in the meaning of religious faith. The Canadian Army and Royal Canadian Air Force called the schools Christian Citizenship Schools, and the British Army and Royal Air Force called them Moral Leadership Schools. Their purpose was the same, and the general program was the same. R.A.F. schools were set up under an administrative order of the R.A.F. in England. The schools operated by the

Canadian Army were set up under a special Army Order in 1943.

The R.A.F. set up 18 schools in civilian quarters. The first two of the Canadian schools were held at a private hotel at 111 Marlborough Avenue in Warwickshire which had been operated as a convalescent. Airmen, officers and civilians were given temporary duty orders to the school with a travel allowance, and on leave at night. At the conclusion of the first Canadian Army and R.A.F. discontinued the Christian Citizenship Schools.

The R.A.F. and the British Army still conduct the same type of this under the name, as indicated above, of World Leadership Courses. The Army courses are set up in two divisions -- one for Protestants and one for Catholics. The R.A.F. runs three separate courses: (1) Church of England, (2) Presbyterian (Church of Scotland), Methodist and United Board, and (3) Roman Catholic. The Church of England courses are given 12 days at the same place, the Free Church courses meet at different places throughout England, usually at Holiday Homes or Colleges, and the Roman Catholic schools meet also at different places, usually at some Catholic Home. Church of England Courses are offered quite frequently and average about 15 students at each one. The Free Church Courses are offered from eight to ten times a year, a week at a time, and have an average attendance of 50 to 60 at each one. The people who attend are officer and enlisted personnel selected by their Chaplains, who show evidence of leadership and are interested in the Christian approach to life. The courses are regarded as official and thus are part of the Royal Air Force routine. Courses are held not only in England but also in Germany, the Middle East and the Far East. R.A.F. Chaplains run the schools, but there is a considerable amount

of out line lecturing -- Commanding Officers, religious leaders in various walks of civilian life, etc.

The Church of England Moral Leadership Schools (U.A.F.) are held at present at the same place as the U.A.F. Chaplains School, Bowdeshall Court, high in the Cotswold Hills. Begun in 1944, the aim of the schools was, and still is, to strengthen the lay element of ideals and leadership not only in religious experience, but in morale discipline and fighting spirit as well. The patron saint of the school at Bowdeshall Court is the Reverend F. C. Mordaunt and the chief instructor is the Reverend J. C. Mowbray, O.B.E.

Moral Leadership Courses are not conversion courses. They are held to help men and women who are already Christians to grow more about their faith and to strengthen them for the tasks that belief must bring. A new definition of the Church of England's point of view was made at a recent conference: "The aim of moral leadership in the Royal Air Force is to instruct men and women in the Christian faith and corporate life and to prepare them for their personal responsibility in serving and guiding others in the Royal Air Force and their relationships outside it." The Archbishop of York recently said: "Moral Leadership Courses which were so successfully inaugurated by the Royal Air Force for men who wished to know the meaning of Christian leadership, might well be adapted to civilian life."

The length of the average course is from five to seven days. It is composed of three main elements: (1) the worship in the chapel, which, though voluntary, is really the basis of the whole work; (2) lectures on theology, the Bible and the application of Christian principles to social questions,

including members of the family; (2) group discussions with opportunity for questions and answers when various groups present their findings in open session. There is no doubt that the very fact of people coming together and living for a week in a community with a Christian atmosphere contributing much to the general effectiveness of the program.

Four services are held each day in the small chapel at Newick Hall Court. While attendance at these services is not compulsory, they are reportedly well attended. Meals are eaten by staffed pupils together in a large dining-room.

A typical day begins with early morning services and breakfast. Lectures, given in simple, every-day language, followed by discussions, continue until lunch-time. Afternoons are free of lectures or discussions, with various recreational activities taking the time, until tea-time. After tea further formal sessions are held, with a break for dinner, until eight p.m. when the chapel at 9:15, when the planned part of the day is over.

A feature of the Church of England moral leadership schools is the "syndicate system" under which pupils are divided into small groups and given written questions to discuss and answer. The following day the syndicates meet and each group gives its answer to the particular problem it had to solve.

An indication of the official status granted the schools of all the denominations is the fact that attendance at a school does not jeopardize one's annual leave in any way, subsistence allowances of 11/6d. per day are allowed, and travel to and from the location of the school is paid. Officers and wives/women

attending the school and on duty throughout the period of the course.

Release note: Much of the above information relative to the operation of Moral Leadership Courses in the U.S.A. is based on an article "Pilgrims In Battledress" from the B.A.F. Review of February 1948. It is Crown copyright, and permission of the Controller of His Majesty's Stationary Office has been obtained. It must not be used without permission.)

THE RELATION OF THE CHAPLAIN TO THE MILITARY

All Chaplains of all branches of the military service in the United States, Canada and Great Britain are subject to military discipline and military administration, regardless of what religious faith or denomination they represent. However, there are certain dissimilarities, mainly in connection with the holding of military rank and the wearing of uniform. Pay at present is the same, or very nearly the same in all branches of the services as that of other officers of the same rank, and all Chaplains receive their pay from their respective governments. Let us examine the rank held and uniform worn by the Chaplains.

The United States

In both the United States Army and Navy the Chaplains hold military rank and wear military uniform. There is no distinction made between them and other officers in this respect whatsoever, except that in the carrying out of his religious obligations, the Chaplain is permitted, and expected, to wear the ecclesiastical garb of his Church, or of his choice if his Church prescribes no special garb. Most Protestant Chaplains in both branches of the service wear robes when in the pulpit. Some in addition wear the Chaplains scarf. There is a wide variety in pulpit wear among Chaplains.

All corps of both Army and Navy are distinguished by their own corps devices. The Chaplain wears a Latin cross. Army and Navy insignia are somewhat different, but the cross is immediately identifiable, and wherever the Chaplain goes he can be quickly distinguished as the Padre.

Chaplains' rank in the Army begins at 1st Lieutenant, and goes through all grades to Colonel. The Chief of Chaplains and the Assistant Chief hold the temporary rank of Major General. In the Navy the rank begins with Lieutenant (junior grade) and continues through to Captain. The Chief of Chaplains and the Assistant Chief hold the temporary rank of Rear Admiral 1.

The holding of rank and the wearing of military uniform came as gradual developments throughout the history of the Chaplain Corps of both branches. In the early nineteenth century, when Congress passed Acts relative to Chaplains in the Army, it usually stated their pay would be equal to an officer of a stated rank. Thus in 1817 Congress provided for a Chaplain for each brigade, with the pay and emoluments of a major of infantry. In 1814 Congress provided for regimental Chaplains with the pay of a captain of infantry. Between 1838 and 1861 the pay and allowances were those of a captain of cavalry.

In 1864 the "rank of Chaplain" without command was recognized by Congress, and in 1867 the title of "post Chaplain" became official. The distinction between post Chaplains and regimental Chaplains was abolished in 1902 when provision was made for various grades of Chaplain up to that of major. In 1935 Chaplains were given the rank, pay and allowances of the respective grades to and including that of Colonel, with the temporary appointments to general officer grades coming by Congressional enactment in 1941 and 1944.

The Navy story of the development of the system of holding rank and wearing uniforms roughly follows that of the Army. In 1776 the pay of Chaplains was \$20 a month. In 1794 the pay was made 40 a month plus two rations a day. It remained at this level until 1835 when the pay of Naval Chaplains was

increased to \$1200 per year plus one ration per day. At that time lieutenants of the line were paid at the rate of \$1000 a year if holding command and \$1500 if given other duty.

The first uniform was prescribed in 1630. It was to be "a plain black coat, vest and pantaloons; pantaloons are to be worn over boots or shoes, or black breeches are to be worn with silk stockings and shoes; the coat is to have three black-covered buttons under the pocket flaps and on the cuffs." The wearing of swords was prohibited. In 1638 officer's buttons were permitted to be worn on the coats.

Pay was again raised in 1653 to \$1500 annually while on duty and \$1000 annually while awaiting orders. In 1660 Chaplains were placed on the same pay basis as lieutenants -- \$1500 a year when on duty, with longevity pay of \$200 additional every five years up to a total of \$2100 a year. In 1653 Chaplains with 12 years of service took precedence with Commanders.

For a time following 1641 the Chaplain's uniform was practically the same as that of other Naval officers, but at the request of the Chaplains themselves this permission was rescinded in 1644. Between this time and 1663 constant controversy raged as to whether the Navy Chaplain should dress as a civilian clergyman or in a uniform that would completely identify him as belonging to the Naval service. Finally Chaplains were given relative rank and a uniform, with the authority to wear a Latin cross on the shoulder straps and caps, together with other insignia of rank. With less than 12 years of service the Chaplain wore the insignia of a Lieutenant Commander and a gold cross; with more than 12 years of service he wore the insignia of a Commander and a silver cross. In 1662 sea pay was increased to the rate of \$1675 annually,

and in 1878 it was increased to \$2000 for Chaplain's pay and \$5000 while at sea. There was still considerable discrepancy between the pay of Chaplains and other officers, for that year the pay of surgeons, paymasters and chief engineers was set on a sliding scale ranging from \$2800 annually for less than 10 years of service, to \$4200 after 20 years of service.

In 1898, during the Spanish-American War, Chaplains were given pay rank. Two ranks only were authorized, however, Lieutenant and Lieutenant Commander. In 1918 Navy officers' pay was fixed at approximately its present rates. In 1913 Chaplains began to wear officers' buttons (they had been wearing black cloth buttons until then) on their uniforms, and they were authorized to wear sleeve marks of lustrous black braid. In 1918 they began to wear gold braid with lustrous black braid between, and in November 1919 the full gold braid was authorized.

This, briefly, is the story of the development of the Naval Chaplain's uniform from the severe black worn by civilian clergy to the present wearing of full uniform with appropriate corps insignia. Chaplains still do not wear the full dress uniform, however, nor do they ever carry a sword.

Canada

Canada does not have an identical system of rank, pay and uniform in all branches of its military service, as does the United States. In the Royal Canadian Air Force, both Protestant and Roman Catholic Chaplains wear the same uniform as other officers, excepting that the Chaplain insignia, a pair of gold wings two inches long with a Maltese Cross set in the center, is worn on both lapels of the tunic. The insignia of rank is worn. R.C.A.F. Chaplains hold rank, just as do the Army and Navy Chaplains.

of the United States, on an equal basis with all other officers. The pay of Chaplains in each rank is the same as similar ranking officers of the line.

Approximately the same system is used by the Canadian Army as that used by the R.C.A.F. Honorary rank is given Canadian Army Chaplains, which simply means that while on active duty they hold said rank, but that the rank is not retained after resignation.

Canada requires its Army Chaplains to have served in the active ministry of their Church or a duly accredited layman for a minimum of three years. On appointment a Chaplain is granted the honorary rank of Captain and is responsible to the recognized military authorities for the proper performance of his duties, serving directly under the Senior Chaplain of his Division or District, so far as military matters go.

As in the United States Army and Navy, the Canadian Chaplains are non-combatants. Recognized as such, Chaplains are urged to encourage all ranks to address them as "Father" or "Chaplain".

The uniform that the Chaplain of the Canadian Army wears is identical with that of other officers of his rank, except for the Chaplain's Insignia. This consists of a badge on the cap consisting of a Maltese Cross in silver set upon a wreath of laurel and oak, in gilt. In the center of the Cross is a circle in gilt on a blue enamel ground with the motto "In This Sign Conquer" pierced; within the circle is a quarterfoil voided. The whole is encircled by the Imperial Crown in gilt. The Chaplains' buttons are of black metal, a Maltese Cross surmounted by a Crown superimposed on a Maple Leaf.

United States Chaplains, Catholic or Protestant, wear an ordinary shirt and tie, as all other officers. But in Canada, in both the C.F.A.F. and the Army, a black clerical stock and white collar is usually worn, although the dress shirt and tie is optional.

In the Royal Canadian Navy, we find a considerable amount of difference, both as to rank held and uniform worn. In fact, there isn't any rank, except for pay purposes, and the Naval uniform is worn with no rank markings whatever. When a Chaplain enters the Navy he is given a rank classification of a Lieutenant and is paid accordingly but he wears no insignia of rank. He assumes the rank of the seaman or officer to whom he is working. Canadian Navy Regulations state that Naval Chaplains "set in within the Naval Forces the relative position to which their sacred office would entitle them in a civil community."

There are four rank classifications for Canadian Naval Chaplains. They are: Chaplain-of-the-Fleet (one Protestant and one Roman Catholic, with equal status); Class I, with but junior to Commanders; Class II, with but junior to Lieutenant Commanders; Class III, with but junior to Lieutenants.

Great Britain

The position of the Chaplain in Great Britain's three branches of military service is somewhat different than that of the Chaplain in either the United States or Canada. For in England there is the Church of England, the established Church, and stronger than any other faith or denomination. It has already been stated that no ship of the Royal Navy has a Chaplain aboard as its regular Chaplain who is other than Church of England. There

are called Army Chaplains, but they do not serve the ship except they might minister to an entire fleet or Squadron.

Approximately the same situation exists in Great Britain. In Canada with respect to rank and uniform. The Army and the Air Force Chaplains carry relative rank, while Naval Chaplains carry no rank. The Army and Air Force Chaplains wear the full uniform with appropriate insignia of rank and corps, while the Naval Chaplains wear no rank insignia at all. Chaplains in all three services wear the clerical stock and white collar.

Ranks in the Army begin with Captain for the newly recruited Chaplain, and go up to Major General for the person who holds the office of Chaplain General. In the R.C.F. the incoming Chaplain is given the rank of Flight Lieutenant, and the highest rank held is Air Vice Marshal by the person who is Chaplain-in-Chief.

An interesting aspect of the British Chaplaincy is the short-service commission. In the R.A.F. it is three years, and in the Army it is four years. I have no information on the Army at this point. The way the system works is that when a Chaplain in the R.A.F. receives a commission it is for three years only. This is extendable, if thought fit, to six years and very rarely to nine years, and then a gratuity per year of service is paid to the Chaplain upon the termination of his commission. In the Royal Navy a Chaplain's commission is terminated upon the completion of four years' service and he is paid a gratuity for each year of service.

In both the R.A.F. and Royal Navy a Chaplain may be accepted for permanent commission by selection. In the R.A.F.

the Chaplain must give proof of satisfactory conduct for a period of six months and must also be under the age of 60 years. The minimum age for entry is 21 years and the maximum the age of 50. In the Navy, Chaplains of the Church of England of superior ability may be selected for permanent commissions. Chaplains of Roman Catholic and other Church Denominations who are selected for longer service than the ordinary four years of service are granted commissions as temporary Chaplains.

In the R. N. the average age of a Chaplain on entry is about 25. If appointed to a regular commission he is normally retired at 45 years of age, when he receives a pension of 475 pounds annually. The proportion of permanent commissions to short-service commissions is about two to one. There are three ranks, or relative ranks, for Chaplains in the R. N. The Chaplain enters as a Flight Lieutenant; after one year he ranks as Squadron Leader, and upon completion of 15 years he ranks as Wing Commander.

The gaining of status in the Navy came to Chaplains in Great Britain in much the same way as it did to the U. S. Naval Chaplains -- gradually. In 1812 the Admiralty tackled some of the problems which seemed to be preventing clergymen from entering the Naval service. In that year they began offering regular pay to Chaplains. Prior to then clergymen aboard ship had been receiving a small portion, call "groats", out of each seaman's pay. Also in that year a permanent Chaplain-General was appointed and charged with recruitment.

In 1844 Chaplains were first appointed by commission. In 1860 it was decided that Chaplains were not to hold any military rank, but were to be treated with the "respect due to

their sacred office". The official title of "Chaplain of the Fleet" was granted to the Chaplain-General in 1670, and in 1902 he became an Archbishop under the Archbishop of Canterbury.

Since 1939 the Naval Chaplain has worn the ordinary Naval officer's uniform without any marks of rank. This uniform is not compulsory. Before the war a clerical collar and stock, a sober suit, and either black felt hat, college cap or yachting cap were the regulation dress.

Due to the position of the Chaplain he is able to talk with any rank or rating on an equal basis. Holding no rank, he is considered to assume the rank of the man to whom he is talking, as in the Canadian Navy. Everyone knows he has "sacred office" and that it is his duty to be a "friend and adviser" to all. They expect him to live up to the first, and to be the second.

In October 1947 British Naval Chaplains on the active list numbered as follows:

Church of England	111
Church of Scotland)	27
Free Churches)	
Roman Catholic	25

As is true in all branches of the military service in this study, the British Naval Chaplain carries out no combative duties, nor command duties. His work, as officially outlined by the Chaplain of the Fleet, lies in conducting Sunday and weekday services, in instructing younger officers and ratings, preparing candidates for Confirmation, visiting the sick bay daily and assisting all the ship's company in any way he can. This last phrase, of course, is the one that permits the Chaplain to accept many different kinds of collateral duties. In general, he is

expected to do any kind of work in addition to his primary duties which will strengthen the morale of the men and his self-education.

(Please note: Considerable of the information given above in connection with the R.A.F. is based on an article entitled "RAF Chaplainry of the R.A.F. Chaplain's Branch", Crown copyright. Permission for its use has been obtained from the Controller of His Majesty's Stationary Office. Some of the information relative to the Royal Navy, used above, is based on an article, "Chaplains in the Royal Navy" contained in the "Army and Navy Chaplain", April/May 1940. No direct quotations from this article have been used.)

RELATIONS BETWEEN THE CHAPLAINCY AND THE CHURCHES

The United States

It has been stated in the historical section of this paper that in 1861, in a effort to correct some of the worst evils of the Army Chaplaincy, Congress stated that Chaplains must present a recommendation for appointment from some authorized ecclesiastical body, or not less than five accredited ministers belonging to said religious denomination. At the close of the Civil War this requirement of ecclesiastical endorsement was largely forgotten, but the question again came up at the time of the Spanish-American War, and in 1898 and 1901 Congress provided for this endorsement. The Protestant Episcopal Church immediately began to endorse their own Chaplaincy candidates, as did the Roman Catholics, but it was 1917 before there was any kind of a cooperative Protestant agency. Then the Federal Council of the Churches of Christ in America set up, in 1917, a General Committee on Army and Navy Chaplains. Representing some thirty Protestant denominations, the General Commission, which has functioned continuously from that time forward, dedicated itself to the advancement of a spiritual ministry to members of the armed forces of the United States.

We have seen how the Chaplaincy in the United States progressed slowly but steadily from a ministry of low repute and doubtful value in the early and middle nineteenth century to the place of dignity which it holds today. There are few Commanding Officers in either the Army or the Navy who today do not recognize the necessity of the ministries of religion within their respective Commands. The rapid advance that the Chaplaincy has made in finding its rightful place within the military organization since the

beginning of the First World War has been due to both military and civilian interest. The Army and Navy themselves, through their respective Corps of Chaplains, have advanced the Chaplaincy, and the Church bodies of the United States where Chaplains have served in military uniforms have also contributed greatly through the activity of the General Commission on Chaplains and the various denominational commissions, most of which were set up at the beginning of hostilities in 1939-40.

The fundamental purpose of the Chaplaincy is well stated in the Army Chaplain's Manual, TM 13-200, as follows:

1. To provide the facilities for public religious worship to the military personnel.
2. To give spiritual ministrations, moral counsel and religious guidance to those under military jurisdiction.
3. To be the exponent in the military establishment of the religious motive as an incentive to right thinking and right acting.
4. To promote character building and contentment in the United States Army by precept and example and thus add greater efficiency to those engaged in the military defense of the country.

Chief of Chaplains Luther D. Miller, has stated that the Chaplain has "one job and only one, and that is to minister to the religious need of his men... Everything possible is done to free him for the all-important spiritual ministry to the men."

Charles C. Bromley Oxnam of the Methodist Church has said: "The Chaplain is a spiritual force. He is a builder too. He is laying the foundations of a better world in the hearts of the men he serves."

Here are two expressions of the support now of the Chaplaincy, one from the military and one from the Protestant Episcopal Commission in the United States, and the one which had during World War II and has today the largest number of Chaplains on active duty.

Something is happening in the Chaplaincy today that has never happened before -- close cooperation between the military and the Church bodies who furnish Chaplains. A hundred years ago a minister who wanted to become a Chaplain became so merely on his own application to and acceptance by the Army or Navy. Once given a commission he was on his own so far as his Church was concerned. And that condition existed more or less until 1917. There were sporadic attempts to change this, as has been seen by the requirement during the Civil War for some kind of endorsement of a Chaplain by his Church, and during that War there was considerable help and cooperation given the Chaplains by the Christian Associations of the United States. But during the long period between that and the early twentieth century, little more than perfunctory endorsement was furnished. Once in the service, the Chaplain was pretty much forgotten by his Church.

Today the attitude on the part of the Churches is markedly different. From an attitude of simply ignoring the Chaplain, the Churches have now swung to an attitude of active support of the Chaplaincy. Now it would not be fair to suggest that the support of Chaplains on the part of all denominations began with the formation of the General Commission on Army and Navy Chaplaincy in 1917. Actually the support of the Chaplaincy by individual denominations on any large scale did not begin until about 1940, and it was brought about then simply by the

recognition on the part of all Church bodies that there would be a tremendous expansion on the part of both branches of the service, and that they had to become active supporters of the program of the Chaplaincy if their own personnel in service were to be adequately ministered to by qualified Chaplains.

Throughout the 1930's the support of Christian pacifism became very marked in many denominations of the United States. Nearly every religious body in the United States is committed to working for the establishment of a lasting peace. Nearly all of the 1 major bodies have felt that commitment to be consistent with the support of religious ministrations in military service. However, in the early 1930's this came into question among some denominations -- notably Disciples of Christ, Methodist and Unitarian -- and eventually entered into the discussions of the Federal Council.

The only denomination to take direct action was the Disciples of Christ which voted, in its International Convention, in October 1936, to send no more of its ministers as military Chaplains and requested the Federal Council to "sever its connection with the war system by dissolving the Chaplains Commission". Its opposition was based on the grounds that Chaplains should be supported by their Churches and should carry on a civilian ministry, without uniform and without military rank. This action of the 1936 Convention was mollified somewhat the following year, but it was not until the Convention held at St. Louis in May 1941 that the Disciples of Christ took formal action to restore completely all relationships between their Church and the military Chaplaincy. It will be seen later on in this paper that the Disciples of Christ today are working in the fullest kind of cooperation with the Chaplaincy and have an extremely

Service. Working occurred among Protestant groups in the United States.

The Methodist Church did not take any formal action against the support of the Chaplaincy, but because of the tremendous amount of official sentiment engendered within the Church the whole system was held suspect among a large body of the clergy. At the outbreak of hostilities in Europe in 1939, however, the Methodist set up a Commission on Camp Activities which later became the Commission on Chaplains, and this commission became extremely active in the endorsement and support of Chaplains during the war. Today the Methodist Commission on Chaplains has drafted a program for the future that is likewise way out ahead in the outlook. More about the Methodist Commission later.

The most active supporter of the military Chaplaincy in the United States during World War II was the Roman Catholic Church. In 1939 Cardinal Francis J. Spellman (then Archbishop of New York) was named as Bishop Ordinary of the Military Ordinariate for the United States. With two Bishops to assist in the operation of the Ordinariate, Cardinal Spellman gave Catholic Chaplains unified support and the agency which he headed became a tremendous power in holding a close relationship between the Church and the Army and Navy. Likewise the Jewish Religious Board has given unprecedented support and cooperation to the Chaplaincy, from as far back as 1924.

One word should be said about the term "ecological endorsement". It has been pointed out that during the Civil War endorsement was required by the denomination to which each Chaplain belonged. This was usually done in a sort of an informal way, a man being recommended as a qualified clergyman by a few of

his fellow ministers. Following the Spanish-American War the Protestant Episcopal Church set up an official war service body, followed closely by the Roman Catholics. This was the endorsement by the Chaplaincy Commission of the Federal Council in 1917. But in all this, the original endorsement was all that was required. Now the endorsement of Chaplains has progressed to the place where it must be continuous. That means that a Chaplain who "black-lives", or whose moral character degenerates, or who plays a deteriorating influence upon the military organization, can be required to resign from service by the simple expedient of the withdrawal of his ecclesiastical endorsement. Every Chaplain's record now is scrutinized annually by his endorsing agency, and if he does not measure up his endorsement may be taken away from him.

Denominational quotas have been set up for both the Army and Navy Chaplaincy, based on the national percentage of church membership to total population. For the Army, these quotas run 12.1% for Roman Catholics and 11% for Methodists down to .12% for Unitarians. Jewish Chaplaincy quotas account for 2.70% of the total. The General Commission on Chaplains, while not a satisfactory agency to a small group of fundamentalist sects, has come to represent such a large percentage of the Protestant population that for most purposes it can be considered as the spokesman for organized religion other than the Roman Catholic and Jewish faiths. Today it acts as the liaison between the Chaplaincy and 42 Protestant denominations. Its name was changed in April 1947 from General Commission on Army and Navy Chaplains to General Commission on Chaplains,

because of the inclusion of the Chaplaincy of the Veterans Administration in its work.

The work of the General Commission on Chaplains has followed certain well-defined functions. (1) It keeps before member denominations the imperative need for a strong, spiritual ministry to those in the Armed services. (2) The Commission processes applications for the Chaplaincy on behalf of most of its member denominations. This is a rather complicated procedure, involving the gathering together of a considerable amount of data concerning each applicant. The material is then presented to the members of the Commission representing the applicant's denomination, and if their action is favorable this is officially reported to the proper Government authorities. During the war the tremendous number of applications received and the imperative of speed placed a heavy burden on the Commission. (3) The Commission serves as liaison between the churches and the Chaplains, promoting churchmen-chaplains' conferences (8 were held in strategic cities in 1947), and arranging for visits of representative churchmen to Chaplains in military posts and naval stations at home and abroad. (4) It serves also as liaison between the churches and the government in all matters of policy on which it is important for Protestantism to present a united voice. (5) Two publications are directed to Chaplains and military personnel by the Commission, for the furtherance of spiritual life. THE CHAPLAIN, a professional magazine with a circulation of 3000, is distributed monthly to Chaplains in active service, and THE LINK, a popular religious and educational magazine with a circulation of 60,000, is sent to every post and station for free distribution. (6) The Commission continues the work begun during

the war by the Service Men's Christian League. This latter organization offered a program much used by Chaplains to provide means for Christian fellowship, devotion, evangelism and education; to assist in maintaining contact with home churches (from this phase the magazine THE LINK received its name); and to encourage informed Christian citizenship by means of printed helps -- devotional, evangelistic and informational. (7) The Commission provides aids to the work of Chaplains such as circulating libraries, religious films, suggested graded Sunday School courses, posters for use in announcement of divine services and other programs, discussion outlines for meetings of small groups, and ideas for sermons, counseling, observance of special days, etc.

Thus it may be seen that the General Commission has gone far beyond its original function in 1917 of simply providing for endorsement of Chaplaincy applications. Its work is set up on a permanently ongoing basis, and its chairman for the current year is Dr. Joseph C. Hazen, one of the leading clergymen of the United States. Other chairmen in recent years have been Bishop Wherrill, the presiding Bishop of the Protestant Episcopal Church; Bishop G. Bromley Oxnam of the Methodist Church; Bishop Adna H. Leonard of the Methodist Church, killed in 1943 in an airplane crash while abroad on business relating to this Commission. Mr. T. A. Rymer is the present executive director, and quarters have been secured in the fine home once owned by Senator Hiram Johnson, a block from the nation's Capitol on Maryland Avenue, N. E., in Washington.

Beginning with the Civil War, the military service has needed religious organizations attending to the spiritual needs of the Chaplains in the religious field. During the Civil War the chief organization cooperating with Chaplains was the United Methodist Christian Commission, formed by the representatives of the YMCAs of several of the larger cities. During the Spanish-American War the YMCA attempted to revive the Christian Commission but the name soon disappeared in favor of that of the recent organization. The "Y", which continued to function during the First World War, acted in general sympathy with but quite independent of the work of the Chaplains. It furnished, in the Civil War, the Spanish-American War, and World War I a valuable rallying point for Protestant religious forces in military service. But by 1918 officers of the military chaplaincy and officials of the YMCA were agreed that all military religious work should be under the supervision of the Chaplains.

During the early days of World War II it became evident, however, that the Protestants were not furnishing the same organizational provision for the religious welfare of their men as was being furnished for Catholic and Jewish men. The need of a religious organization that would cooperate with but not compete with the work of Chaplains was clearly recognized.

Thus it was that in June 1940 the Federal Council of Churches reported that an informal conference of church education officers had drawn up a tentative plan for a United Christian Fellowship among Protestant men in the armed forces. During the summer the General Commission on Chaplains, the Federal Council of Churches and the International Council of Religious Education joined in planning a new organization, and the result was the emergence, in November 1942, of the Service Men's Christian

League. By the time it was launched on Christmas Day, the interdenominational agencies that had sprung to support the League represented 83 per cent of the Protestant membership in the United States. One of the main objectives of the SMCL was to assist the man in the service to maintain his church affiliation and to prepare him for Christian citizenship in his community, nation and world when he returned to civilian life.

One of the earliest and most successful undertakings of the SMCL was the publication of the monthly magazine, THE LINK, mentioned above as one of the publications now of the General Commission on Chaplains. This little booklet carried regular discussion outlines among its many features, and Chaplains were urged to form local units of the Service Men's Christian Leagues, for the purpose of discussing the issues that constantly face the Christian in today's world. The cooperation of Chaplains was tremendous in this work, and there were few bases or stations that did not have a unit of the SMCL, operating in much the same manner as a youth group in a local church. Throughout its history the League constantly stressed the fact that its mission was to assist Chaplains, not to carry on any work independently of them.

THE LINK reflected a keen awareness of the psychological problems involved in attracting and maintaining soldier or sailor interest in religion. Many of the familiar devices of secular journalism were resorted to, such as humorous sections, poetry, Bible quizzes and even "Biblical pin-ups". Along with this lighter material THE LINK included much that was valuable to servicemen, as well as to Chaplains in carrying on their religious ministries.

Thus far we have written concerning the Federal supervision which was given during World War II and previously by Protestantism. Now let us look at the work that individual denominations have done and are continuing to do. Letters were written to fifteen representative denominations (all members of the General Commission except for the Southern Baptist Convention) requesting information concerning their Chaplaincy commissions. Thirteen replied, and the material which follows has come from that correspondence.

1. The Disciples of Christ.

The Disciples of Christ as a denomination has an active committee at present called the Committee on Military and Veterans Services, which operates under the United Christian Missionary Society, a part of the International Convention of the Disciples of Christ. It also has a Commission on Chaplaincy Endorsement, a permanent commission responsible to the Executive Committee of the International Convention. These two groups work closely together. Both Committees were formed in 1941, the former committee being named the Committee On War Services until the close of the war when its name was changed to include veterans' services. The Committee on Military and Veterans Services is undertaking a great deal of work in addition to work with Chaplains of the Army and Navy, giving aid to churches in camp and base communities in their efforts to serve military personnel, aid to churches located adjacent to Veterans Hospitals, in military housing areas and military industrial areas, and even to churches rendering service to veterans in university centers.

During World War II the Church expended approximately \$400,000 in services to war-time agencies. More than 500 Chaplains

was procured from the ranks of the clergy, and large quantities of literature were prepared for their use. When the Chaplains were reported from service, the Committee on Military and Veterans Services assisted them in relocation in civilian churches. Regular visitation was carried on by a Chaplain located all over the world, and a voluminous correspondence continued to go with all Chaplains in regular service. Since 1942 a bi-monthly magazine has been published entitled "Brotherhood and Service News", as a means of keeping Chaplains in touch with each other, acquainted with the on-going programs of the Disciples of Christ in the homeland, and giving such supervision as is possible through this instrument. The December 1947 issue, of which a copy was sent me, is an eight-page mimeographed paper containing news of general interest concerning the November meeting of the Committee on Military and Veterans Services, the organization of the Disciples of Christ Chaplains Association, a report on the Fall meeting of the General Association on Chaplains, a report of a Disciples retreat in Geneva, Switzerland, and a fairly detailed and chatty story of recent stateside visits to Chaplains made by Edgar Lloyd Smith, the field executive of the Committee.

The Committee has rather large plans for the future. Edgar Lloyd Smith wrote that the Church is now in process of making the procurement of Chaplains a long-range program, whereas heretofore a call has simply been issued to ministers of the Disciples of Christ to become Chaplains in a time of emergency. Feeling correctly that there will be a need for Chaplains for a considerable time to come the Church is undertaking to present the Chaplaincy as a religious career or calling on much the same

basis of the Foreign Missionary field is one noted. Mr. Smith made a visitation during the past Spring to military installations on the west coast interviewing Commanding Officers and Chaplains in an effort to get first-hand information on these five matters:

1. What are the unique opportunities for religious ministry offered by the Chaplaincy that are not offered to the same degree in a civilian church?
2. What are some of the disillusioning experiences which probably cause Chaplains to return to civilian pastorates?
3. If Chaplains could go to college again, what courses would they elect in order to prepare themselves better for the particular service to which they are called?
4. What types of men should we undertake to find in our seminaries and try to interest in the Chaplaincy?
5. Each Commanding Officer was asked this question: "If you could select your ideal Chaplain, what qualifications would you demand?"

It is the intention of the Disciples of Christ to begin work in the high school and in the undergraduate school and follow through the ordinary in an effort to present the Chaplaincy as a calling to young men and to present clearly the unique opportunities as well as the problems which they will encounter. It is their hope that young men can be interested and secured for the Chaplaincy who will make it a lifetime service.

Consider these aims in the light of the history of the Chaplaincy and it can be seen we have a long way to go. Consider them in the light of the 1933 resolution of the International Convention of Disciples not to go further in the Chaplaincy program!

a. The Methodist Church.

The Methodist Church, like nearly all Protestant denominations, relied on the General Commission on Army and Navy Chaplaincy to represent it during the period 1917-31. It was an active member of the Commission. Rather, it should be said that the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church were the members of the Commission and relied on it. For it has been only since 1939 that there has been the one denomination called The Methodist Church. During the interim period the Methodist Episcopal Church assigned one ex-Chaplain, and the Southern Church assigned one ex-Chaplain to act as contact men for the churches with the General Commission. Recruitment was slow, and there was not much to do.

By 1931 there was a heavy demand for the service, and it was evident that new machinery had to be set up quickly. The Council of Bishops took the responsibility of forming a Committee on Chaplaincy and placed it under the Division of Home Missions of the Board of Missions. This committee had the combined responsibility of securing Chaplains for an organization, and attending to their needs and industrial aims where there was a need for it in setting up new churches or strengthening already existing ones. Obviously this was too much for one committee, so in 1934 the Methodist Commission on Chaplains was formed. It was

set up, organized under, and accountable to the Council of Bishops. It continued on this basis of organization until the recent action of the General Conference of the Church which gave to the Commission the same status as the Methodist Church.

In 1938 the Methodist Commission on Chaplains began to handle its own ecclesiastical endorsements independently of the General Commission. It has continued to do this and expects to operate independently in this respect in the future. This does not indicate a withdrawal from the General Commission of the Methodist Church. It simply means that the MCCM feels it can better handle the endorsing of its own men.

The work of the Methodist Commission has been carried on in three phases: procurement, supervisory, and supply. The Methodist quotas have consistently been filled in both Army and Navy, and at present there is a waiting list. In its supervisory capacity the Methodist Commission has required a monthly report from each Chaplain, which indicates not only the things concerning which statistics can be quoted, but also gives the Chaplain opportunity to express himself concerning any phase of his work that he wishes. Visits have been made by the executive director, Mr. D. Stewart Patterson, a layman, to great numbers of the Methodist Chaplains both stateside and overseas. A monthly newsletter ranging in size from four to twelve mimeographed or multigraphed pages, was sent to each Chaplain during the war, and this has been continued on a quarterly basis since the demobilization of the Armed Services. In the field of supply the Commission has offered the Methodist Chaplains just about anything they needed. Communion sets were provided each Chaplain who entered service during World War II. If a Chaplain wanted (wanted) literature for distribution to personnel at his post or station, and had no money available, he had but to

ask for it and it was provided, in reasonable quantities, of course. Baptism and marriage certificates, office supplies if they were not provided by the military organization, books for the Chaplains' own reading and study, based on his own choice, were provided by the Commission, using funds for the purpose from their portion of the Fellowship for Suffering and Service offerings, and from their portion of Crusade for Christ money. In actual practice the Methodist Commission on Chaplains acts as the Chaplain's district superintendent, or as the Board of Missions acts toward its missionaries.

Considerable assistance was given by the Commission to Chaplains returning to their Conferences following their war service. In an attempt to forestall men being released from service at a time not coordinated with the meeting time of their Annual Conferences, the Commission filed with the Chiefs of Chaplains a schedule of each Chaplain's Annual Conference date. Bishops were notified when men would be released from service. If a Chaplain returned to a church paying less salary than he had received when he entered the Chaplaincy, the Commission subsidized him for a time. Some men desired to complete their education before returning to a civilian world, and if they did not have sufficient income to do it, the Commission subsidized them to the extent of \$600 per year. In certain emergencies where the ex-Chaplain could receive no relief either from the Government or his Conference, the Commission paid hospital expenses, living expenses, etc., up to \$2400 a year. The result was that over 115,000 was expended in the re-establishment of Chaplains.

The program for the future includes a strong program of visitation, with plans to visit each Church in active service annually. The Commission will insist that each Chaplain keep his contacts with his Church by visiting his Annual Conference as often as it is possible. They will insist that every Chaplain give himself with a quarterly conference in the vicinity of his station, and that he attend annually a pastor's conference.

I have no information as to future plans for procurement, but the recent action of the General Conference, making the Commission a permanent one, indicates that the Methodist Church intends to continue to present the opportunities of the Chaplaincy as a highly respectable and vitally important field of endeavor to the clergy of the Church.

3. The Presbyterian Church, U.S.A.

The history of the activities of the Presbyterian Church, U.S.A., during the interim period between World Wars I and II closely parallels that of the Methodist Church. In 1940 the Presbyterian Emergency Service Commission was created, and out of this grew two committees; the Committee on General Church Activities, and the Committee on Army and Navy Chaplains. These two committees carried on their work as separate committees until the Spring of 1947 when they were merged into one, called the Committee on Chaplains and Service Personnel.

The Committee on Army and Navy Chaplains was faced with the task of procuring Chaplains early in the war, and in May 1942 asked that all Presbyteries "be requested to examine their membership for ministers peculiarly gifted for work as Chaplains, and advise with such ministers concerning the possibility of

their volunteering for service as Chaplains." They also asked that presbyteries make provision for the families of ministers who would volunteer as Chaplains, and, more concretely, asked that they pay the annual premiums toward a minister's pension if he were to receive a lower salary in the Chaplaincy than he received in civilian life.

Presbyterian Chaplains received through the Committee on Army and Navy Chaplains field communion sets, ecclesiastical equipment, devotional literature and religious helps of all kinds as they needed them and made request for them. An unabridged Book of Common Worship was prepared and distributed to Presbyterian personnel in the armed services by the Committee on Camp and Church Activities, which closely cooperated with the Chaplains committee throughout the war.

Endorsing of Chaplains from the Presbyterian Church, U.S.A. was done by the Committee on Army and Navy Chaplains, but there is no indication that they carried on an independent committee from the General Commission on Chaplains. The Presbyterian Church actively supported the General Commission and cooperated thoroughly with it in its entire program.

"The Chapel Bell", a bi-monthly publication, was issued and sent to every Presbyterian Chaplain regularly. This publication began in 1943 and continued throughout the war period, bringing to the Chaplains the news of activities in their behalf, and keeping open the contact between them and their Church. The amount of free literature distributed through the Chaplains to personnel in uniform by the Committee was enormous. Up to 1 April 1944, 1,485,312 pieces of literature had been distributed.

The bulk of this literature was of an inspirational and devotional nature.

At the meeting of the General Assembly of the Church in May 1940 the Committee on Army and Navy Chaplains reported that 800 Presbyterian ministers had served in the armed forces as Chaplains, or almost 30% of the active pastors of the Church under fifty years of age. A year later the Committee reported to the Assembly that there were 70 Presbyterian Chaplains on active duty in the armed forces. This number is somewhat smaller now, but I have no later figures at hand than May 1947.

4. The Presbyterian Church, U. S.

As with the case with a number of Protestant denominations, action was taken within the Presbyterian Church in the United States in an emergency manner between sessions of the General Assembly, in the matter of setting up an agency to procure Chaplains, aid them in their work, and assist in needed work around Army and Navy bases. Dr. Frank C. Brown, the then Moderator of the Church, made an interim appointment of a committee which he called the Defense Service Council, in 1941. His action was approved by the General Assembly in May of that year, the name was made official, and the Defense Service Council has continued in existence until the present time. Eleven aims were set up for the Council, numbers one and two reading: To render "all possible aid and extend all possible cooperation to Presbyterian (U.S.) Chaplains", "to act as our Church's agent in securing able men for the Chaplaincy". These two aims have been carried out throughout the wartime period and since, along with camp activities among civilian and

illness and death. From the very start the quota granted to the Church was filled. In 1942, for instance, the quota was filled before March. In fact, the rush to the Chaplaincy was so great that in May 1942 the Council reported to the General Assembly: "While the Council rejoices in the splendid way our ministers are offering themselves for the Chaplaincy, yet it fears too many churches will be left vacant if the present rate continues."

From the very start of the work of the Council, communion sets were offered to Chaplains who would request them, and as time went on the amount of ecclesiastical equipment offered was extended until it covered about anything a Chaplain would need. Literature was also distributed in large quantities from the start, and each year of the war saw more and more publications offered for distribution by the Council. Financial support for the work was received through offerings for the Council received throughout the Church. At each meeting of the General Assembly the asking for the following year was presented, and the total was distributed among the synods on a quota basis.

The Defense Service Council of the Presbyterian Church, U. S., was quite active in furthering as much contact as possible between home churches and their youth in the armed services. Churches also were sent names of Presbyterian Church members and urged to contact them and keep them within the fold of the Church.

Ministers of the Associate Reformed Presbyterian Church who applied for Chaplaincy commissions were processed and endorsed by the Presbyterian Church, U. S. This sort of cooperation is to be found in the work of many of the larger Protestant denominations. Where a Church did not have a large enough quota of Chaplains to fill, the endorsements were handled by a larger church.

From the middle of 1944 on the Defense Service Council paid the 'Ministry' Annuity dues to the extent of \$5.00 on the minimum basis of \$2000 per year. This was slightly increased in 1946. The same year, 1945, the Council began a strong campaign to press the dissolution of the pastoral relation of such Chaplains who timely took leave of absence from their churches to enter the Chaplaincy.

On May 1, 1945 the Presbyterian Church, U. S. had 151 Chaplains in the Army, and 119 in the Navy. A year later there were 42 in the Army and 73 in the Navy, and in 1947 (May) there were 14 Army Chaplains and 12 Navy Chaplains on active duty. There are 17 altogether at present.

After the cessation of hostilities and the setting up of the Veterans Administration Chaplaincy the Defense Service Council extended its work in that direction. The Council was dissolved in 1947 and its work placed under the Executive Committee of Religious Education and Publication.

5. The United Presbyterian Church.

The pattern of work for and with the Chaplains of the United Presbyterian Church follows pretty closely that done by the aforementioned denominations. The Committee on Service Men and Clergy in the name of the agency that has endorsed the Chaplains and supervised their work. The committee was chaired by the Reverend W. Roy McGeary, who took on this work in addition to the work of his pastorate in Pittsburgh, Penna. Even better than some of the other denominations, the United Presbyterians filled the quotas given them, and supplied a total of 100 Chaplains to the Army and Navy.

The Committee on Service Men and Chaplains worked in close cooperation with the General Commission, furnishing them with endorsements as applications were received. Correspondence was carried on with and visitations were made where possible to the Chaplains, field communion sets were supplied as the Chaplains requested them, vestments, tracts and books were sent also upon the request of the Chaplains.

Annual reports were made to the Church by its Chaplains, so that when the time came for them to return to civilian life, the Committee was able to furnish them help in locating pastorates or teaching positions. Considerable work was done by the Committee in this respect, acting as a clearing house between vacant congregations and the Chaplains as they anticipated their release.

At present there are twelve men serving as Chaplains in the Army and Navy, with a number of ecclesiastical endorsements before the committee, indicating an interest in the peacetime ministry to the armed forces.

6. The Protestant Episcopal Church.

Detailed information relative to the work done by the Episcopal Church during the war is lacking, but since the presiding Bishop of the Church was chairman of the General Commission 1942-49, it can be reasonably assumed that the Church took a position of leadership in supervising the work of and taking a general interest in the Chaplaincy.

Today the Army and Navy Division of the Home Department has assumed the functions of the former Army and Navy Commission. The usual procedure of endorsement is required. The applicant's bishop must first advise the Division of his approval before the

Division will proceed with the machinery of war service. Then the Chaplain actually receives his commission. He is provided with a portable altar or Communion service equipment, and if he needs vestments those are supplied also. Appropriate printed materials are furnished each Chaplain, and if he desires literature for distribution that is furnished also.

The Episcopal Church has tried to inform Chaplains of the whereabouts of Church members, in order that they may contact them and give them the ministrations of their own religion.

Like many other denominations, the Protestant Episcopal Church publishes a "Chaplain's Newsletter", and this is sent quarterly to all Chaplains. It contains considerable news of a general and informative nature, and is designed to keep the Chaplain in close contact with his Church.

7. The Evangelical United Brethren Church.

In 1945 organic union was consummated between the Evangelical Church and the United Brethren Church. I have no information concerning the Evangelical work with Chaplains. The United Brethren Church has had a Chaplaincy Commission dating back to the First World War. There was almost no activity, of course, during the 1920's and 30's, but with the outbreak of World War II there was proportionate activity with other denominations. A good deal of encouragement was given to pastors to enter the Chaplaincy and many did enter. The Chaplaincy Commission endorsed applications through the General Mission on Chaplains, and then after they were accepted supplied each man with a \$50 Communion set. Regular correspondence was carried on with the Chaplains, and church papers and religious literature were sent from time to time. As Chaplains would request them,

Gospels, New Testaments and devotional booklets were sent free for distribution to service personnel.

1. The African Methodist Episcopal Church.

In my correspondence in preparation for this paper I asked the Negro Churches for a Statement. Bishop T. A. Wright, Jr., of the African Methodist Episcopal Church, who is the executive secretary of the National Fraternal Council of Negro Churches in America, served as chairman of the Commission on Chaplains of his Church. He sent me a copy of a booklet entitled "Messages of Love and Devotion" which was sent to the men in the armed services of the United States. It contains just what the title suggests: the leaders of the denominations represented in the National Council, from presidents of Negro colleges and pastors of churches. In every greeting there is an expression of the work the Negro did during the War to help win peace and democracy to a world in need of both.

The A.M.E. Church is a member of the General Commission, and followed the general pattern of endorsements, etc. The following is the letter which Bishop Wright wrote, dated 20 April 1945:

"I do not know if there is much I can say about our supervision of the Chaplains of the African Methodist Church. We had only one Chaplain in the Navy and he has been separated from the service. We have a few Chaplains left in the Army.

"Our Committee on Chaplains sought men for the Chaplaincy service. I, as the chairman, was a member of the General Commission. Applications were sent to us from the General Commission for endorsement on behalf of the African

Katholick Episcopal Church. I communicated with the Bishop under the impression that he would reveal the appointment before I revealed the appointment.

After going into the Army the Chaplain was supposed to write to his Bishop at least once a year, oftener if necessary. He was also to visit his Bishop and keep in touch with his annual Conference. This so far as I know was done in a great majority of cases. He joined with the Fraternal Council of Negro Churches of which I am executive secretary in sending one hundred thousand pamphlets to Chaplains of all denominations having Negro soldiers in their charge. He also joined in having the War Department send Bishop J. A. Gregg to the camps in the war zones of the South Pacific, Africa and the Near East where our men were stationed.

It can be seen from this that although the situation of the Negro Chaplain in the armed forces was considerably different from that of the White Chaplain in that he was sent only to places where there was a considerable concentration of Negro troops, the Church at home followed the same pattern of supervision as the other denominations.

4. The National Baptist Convention of the U. S. A., Inc.

The other Negro denomination to which I wrote requesting information was the National Baptist, U. S. A. The Rev. J. M. Jernagin, chairman of the ecclesiastical committee of the denomination, wrote that his committee had passed on the various applicants for the Chaplaincy and that they had endeavored insofar as possible to give their Chaplains Communion sets, and to support them in their ministry to the troops under their care.

Visit tion was carried on by the Negro Churches who were members of the General Commission, in cooperation with all other member denominations, and in 1945 Mr. Jernagin went to the Pacific and held conferences with the Chaplains of men on twelve islands. He states: " It was grand to find that ninety percent of the Negro Chaplains had made a fine impression and contribution to the spiritual welfare of the Army and Navy."

10. The Congregational Christian Churches.

The National Committee for Army and Navy Chaplains was appointed by the Executive Committee in 1941 and this action was confirmed by the Council of the Churches in 1941. Its chairman was Rev. Frederick L. Bagley, and from the reports of the Committee a good job was done in the matter both of procurement and keeping the contact between the Chaplains and the Church.

As a member group within the General Commission on Chaplains, the Congregational Christian Churches carried on their work of endorsement in cooperation with the General Commission. 466 Chaplains entered military service from the denomination. In addition the Committee endorsed all ministers who entered the Chaplaincy from the following denominations:

- Evangelical Mission Covenant
- Christian and Missionary Alliance
- Norwegian and Danish Evangelical Free Church Association
- Friend's Church
- Mennonite

A total of 68 men were endorsed from these five Churches.

A monthly letter was sent to each Chaplain, usually of three pages mimeographed, full of news of the Church and of the

work of the Chaplains themselves. Each letter contained lists of supplies available to Chaplains at their request, and usually sample copies of helpful publications were enclosed.

In the report of November 1947 giving a summary of the work done by the Committee for Army and Navy Chaplains, the total work of the Church was reviewed. In addition to procurement, furnishing of supplies and newsletters the following activities were engaged in in behalf of the denomination:

An open house was maintained in New York for Chaplains traveling through the city, and overnight accommodations were arranged for through the National Arts Club in New York City.

The denomination kept in touch with the families of Chaplains while they were in service. This added greatly to the individual Chaplain's peace of mind.

Group meetings of Chaplains were held wherever and whenever possible throughout the United States.

Denominational meetings -- state conferences and the National Council meetings -- were publicized well, and efforts made to get the Chaplains to attend. Travel expense was paid and accommodations secured in order to encourage the Chaplains to attend.

Considerable aid was given to Chaplains at the close of the war who were not remaining in service to secure a satisfactory pulpit. Contacts were made with seminaries and information passed on to Chaplains as to what refresher courses were available.

The Congregational Christian Churches turned over funds to the Committee on Chaplains from the Committee for War Victims and Reconstruction during the war, and since then the Committee has been financed by funds from the General Council.

The supplies furnished Chaplains run to an imposing total. 408 Communion sets were supplied; 107 small Hospital Communion sets were supplied in addition; 51 pulpit robes were furnished; 5 Chaplains received Baptismal Fonts; and stationery by the thousands of pieces, Christmas cards, phonograph records and other specialized equipment were sent in considerable quantities. Church women throughout the country provided 133 sets of Communion linen and 7,639 sewing kits. This in addition to nearly 1,200,000 pieces of devotional literature.

11. The Salvation Army.

The Salvation Army furnished 28 Chaplains to the armed services during the recent war. This number is very small, compared to the large denominations, but their representatives made a considerable record for themselves. Whether they were really finer Chaplains, as the Salvation Army frequently claims, or whether the public relations department of the Salvation Army functioned better than other Protestant denominations in writing up their activities, is hard to tell.

Commissioner E. I. Pugmire, National Commander of the Salvation Army, represented the "Army" on the General Commission of Chaplains. The procedure which they followed in procuring and enforcing Chaplains was the pattern which we have seen in the case of other Protestant groups.

It is significant that nine out of the 28 Chaplains representing the Salvation Army received Silver Stars. It is to be presumed that the same high courage which is to be seen in the work of Salvation Army workers wherever one goes in civilian life was taken with these men as they found themselves in combat zones with their men.

12. The Northern Baptist Convention.

Northern Baptists, members of the General Commission on Chaplaincy, had two committees functioning during the wartime period. One was the Committee on Chaplaincy, which has functioned in close cooperation with the General Commission in the matter of endorsing its ministers who have desired to enter the military Chaplaincy. This committee continues to function in this capacity, and also in the matter of endorsing clergymen for the Veterans Administration Chaplaincy. The other committee works under the American Baptist Home Missionary Society as the Department of Christian Ministry to Service Men. It is this group which has worked with the Chaplains after they have received their commissions and gone into active duty. From \$50,000 to \$100,000 has been spent annually during the period of mobilization, and the type of service rendered has been to keep in touch with the Chaplains by regular correspondence, to visit them whenever possible both at home and overseas, and to send them literature and all manner of supplies in whatever quantities are needed and asked for. Portable Communion sets, of course, are part of the standard supplies sent to all Chaplains. Denominational magazines and periodicals are sent free, and in every way possible the Chaplains have been encouraged in their ministry and made to feel that their Church had not forgotten them.

13. The Southern Baptist Convention.

The only denomination not holding membership in the General Commission which I contacted for information relative to the Chaplaincy was the Southern Baptist Convention. From the information received from Alfred Carpenter, director of the Chaplains Commission, it would not appear that their work is

different in any respect from that of denominations belonging to the General Commission. The Southern Baptists are a large denomination. They furnished 1254 Chaplains to the Army and Navy during World War II, with 1160 the maximum number who were on duty at any one time. 184 are on active duty at the present time. An interesting item was found in a publication, "Helpful Hints to Southern Baptist Chaplains", to the effect that 5100 applicants who could not qualify for the Chaplaincy were turned down by the Commission.

The Chaplains Commission was authorized by the Convention in May 1941 after a year of study of the situation by a special committee. The Commission set to work immediately procuring Chaplaincy applications, and began to set up the endorsement machinery. At first the Commission was authorized to carry on what ministry it could to service men in camps throughout the country, but because of the magnitude of the work this was soon turned over to state secretaries who then carried on this work with posts and stations located within their respective state boundaries. Special workers were sent to camp areas, and 111 told 100 service centers were set up and operated.

The Chaplains Commission of the Southern Baptist Convention is carried on under the Home Missions Board. When a Chaplain receives his first assignment he is furnished immediately with a packet containing a considerable amount of printed materials. Monthly letters are then mailed to the Chaplain to keep him informed regarding available materials and the latest Baptist news. The Chaplains going overseas emergency or special equipment is supplied such as public address systems, portable organs, song books for transports, lanterns

quantities of New Testaments and literature, and financial aids when funds permit.

The Director of the Commission travels constantly, visiting among the Chaplains in the United States, and as often as possible either he or some other representative of the denomination travels among Chaplains overseas.

The above report on thirteen representative denominations in their work with their own Chaplains shows several things. The denominations have been very much awake to the need for keeping a close tie between the Chaplain and his Church. To do this each denomination has been willing to "pull out all the stops" in expending money for literature and supplies. The annual budget of the Churches reported on here, during the height of the war period, ran quite close to one million dollars, just to keep the channels open between the Church and the Chaplain, and between the Church and the service men. There were many other denominations that had Chaplaincy Commissions and spent proportionate amounts. This sum was not include the money which each member denomination contributed toward the support of the work of the General Commission.

It was sometimes heard during the war from Chaplains that they felt alone, forgotten by their Churches and the people they left at home. It would seem from the report that if a Chaplain felt he had been forgotten by his Church, it must have been because he didn't read his mail, or didn't take advantage of the things his Church offered. On the whole the Protestant Churches did a magnificent job, one for which there was no precedent, and one which they would now be able to do better if it had to be done over.

The main criticism of Protestant work with Chaplains and for Chaplains, of course, has been a valid one in some respects -- that, Protestantism being divided, a close united front and support could not be presented like that presented by the Military Ordinariate of the Catholic Church. This criticism is true, but until the basic order of Protestantism is changed and made more united within itself, the situation in wartime for the Chaplaincy cannot be any different. The Chaplaincy has progressed far beyond the Churches of the United States already in grouping all non-Roman and non-Jewish Chaplains under one heading -- Protestant.

Let us turn our attention to the attitudes of Church bodies in Canada and Great Britain toward the Chaplaincy. Since the Chaplaincy is a much smaller body in both countries, and the number of denominations is likewise much smaller the study will be considerably shorter than it has been in connection with the United States.

Canada

In some ways the supervision of the Church bodies over the Chaplaincy in Canada has been greater than in the United States. In the latter country the Churches have given endorsement and lent support to individual Chaplains but have in general gone no further than that. In Canada the first thing that strikes one rather forcibly is the manner in which the appointments to the office of Principal Chaplain, Protestant and Catholic, in the three branches of the service are made. They are appointed after nominations are made by the Canadian Protestant Churches and the Roman Catholic Hierarchy. Following appointment to the position of Principal Chaplain, these men,

of whom there are six, are responsible for the organization and administration of the respective Chaplaincy services and are at the same time responsible ecclesiastically to the Committee on the Chaplain Service appointed by the Canadian Churches.

As has been pointed out earlier in the paper, there are three separate Chaplain Services respectively for the Canadian Army, the Royal Canadian Navy and the Royal Canadian Air Force. In the case of Protestant Chaplains, all candidates are nominated and recommended for appointment by the Committee on Chaplains of the Canadian Council of Churches, and all questions of an ecclesiastical nature requiring the framing of policy are referred to this Committee for consideration.

We have seen that in the United States the Federal Council of Churches set up a General Commission on Army and Navy Chaplains in 1917. The formulation of a similar committee was delayed in Canada until after the beginning of the second World War in 1939. At first each denomination had its own Chaplaincy committee, which nominated candidates for the Chaplaincy. This seems to have been a new development in itself around the time of the beginning of the war. In 1940 or 1941 an inter-denominational committee was formed representing the Canadian Council of Churches, and from that time forward the pattern of endorsement and support has closely followed that of the development within the United States -- although of course on a much smaller scale.

The Secretary of the Canadian Council of Churches, Nelson Chappell, who served with distinction as a Chaplain in the

R.S. had this comment to make to me by letter: "The fact that the Church to which the man belonged had to nominate him for the service, resulted in a much better type of Chaplain being appointed in the recent World War than previously. At one time I had 35 Chaplains under my command and only one was a dud."

The United Church of Canada in 1939 set up a War Service Committee. This committee had two sections, (1) a sub-committee on the Chaplaincy and a sub-committee on War Service Units which dealt with the sending out of knitted articles, etc., through local units organized in each local church throughout Canada. The sub-committee on the Chaplaincy received all applications from ministers desiring to serve as Chaplains. These applications were dealt with and those approved were forwarded to the Principal Chaplain (P) of the branch of the service in which the minister wished to serve.

During the period 1939-45, 233 United Church ministers received commissions as Chaplains. Of this number thirteen were killed in action and fourteen received military decorations.

No information is at hand concerning the work of the Church of England in Canada with its Chaplains. It will be seen, however, in the discussion of the British Chaplaincy and its relationships to the Churches, the Church of England had a great concern for its Chaplains, and it is to be assumed that this same concern was to be found in the Canadian Church, expressing itself through careful endorsement and supervision of general ecclesiastical policy through the Canadian Council of Churches.

Great Britain

The British Council of Churches was organized in 1942. The fact that during the First World War and throughout the interim period of peace there was no such organization means simply that the cooperative work relative to the Chaplaincy that developed in the United States through the General Commission was not to be found in Great Britain. This does not indicate by any means any lack of concern for the Chaplaincy on the part of the Churches. But it was sort of every Church for itself.

The Church of England has a different status in England than anything that we know in the United States or Canada. Being the official, established Church, its relationships with the government are necessarily closer than anything to be found in America.

At the outbreak of World War I in 1914 the only officially recognized religions in the military setup of Great Britain were Church of England, Presbyterian, Wesleyan, Roman Catholic and Jewish. In order that the Free Churches might have adequate representation among the ranks of the Chaplaincy, the United Navy and Army Board, called, for short, U.N.A., was formed. Baptists and Congregationalists were most insistent for the formation of this Board, for they had no official representation or recognition as Church bodies. A concerted effort throughout the late summer and early fall of 1914 resulted in official recognition of the United Board, and 320 Chaplains were furnished from the four Church bodies represented in the Board -- Baptists, Congregationalists, Primitive Methodists, and United Methodists. The United Board has continued as an

active board ever since, but today the Methodists operate independently, and the United Board consists of only Baptists and Congregationalists.

During World War I a united Chaplaincy department was set up in the War Office, with an advisory committee on which all the greater religious denominations -- the five mentioned above with the addition of the United Board -- were represented. This advisory committee within the War Office has continued to function.

Let us look into the following denominational activities in relation to the Chaplaincy a little more closely: United Board, Methodist, Church of England.

1. The United Navy, Army and Air Force Board.

As pointed out above the United Board is composed of representatives from the Baptist and Congregational Churches in England. There are Joint Secretaries representing the two groups -- Reverend M. M. Aubrey representing the Baptists, and Reverend S. M. Berry representing the Congregationalists.

The endorsement of Chaplains is required in Great Britain, as it is in the United States and Canada. When a minister wishes to enter the Chaplaincy his case is taken up by the United Board and if he is acceptable to the Board his name is forwarded with the recommendations to whichever of the three Services the Chaplain has applied for. Baptists and Congregationalists are minority groups, as all Free Church groups are, and therefore have had a small number of Chaplains in military service. But the fact of their minority has made the Board exceedingly careful in their recommendations or endorsements, with a resultant high quality in the Chaplaincy.

Once in the service the Chaplain's work is rather

closely supervised by the United Board. He is required to make regular reports on what he is doing to the Board, and the Board in turn keeps in close touch by regular correspondence. A considerable number of conferences of United Board Chaplains have been arranged; pamphlets and books for distribution among the armed forces have been prepared and sent to Chaplains; and the Board has held itself ready to aid their Chaplains in about anything the Chaplain may feel a need.

The King's Regulations for the Army makes it a requirement that the Chaplains are responsible to their Church bodies for their religious ministrations. In all other respects the Chaplain's work is under the direct authority of the military.

The United Board is held responsible for the appointment of Officiating Chaplains as well as Chaplains in the regular service. Officiating Chaplains are employed throughout England to give part-time service to men on bases or posts not supplied with a regular Chaplain, and these Officiating Chaplains are paid on a per capita basis by the government. They continue their work as civilian clergy, but once appointed for this part-time government work are held responsible for the carrying out of their military duties.

The Reverend Dr. Berry wrote an interesting letter concerning the work of the United Board in which he said: "It has been my desire for many years to unite all the Free Church denominations in one Chaplaincy system, but unfortunately I have not been able to persuade the authorities of other denominations that this is opportune. However, in connection with Naval Chaplains...we have had regular conferences with the authorities of the Church of Scotland and all the Free Church denominations

in England, and we have always acted as one body when any representations have had to be made to the Admiralty."

Thus we see the beginning of something that some day in England may do the work and present the united Protestant front that today is done by the General Commission on Chaplains in the United States.

No figures are at hand as to the number of Chaplains representing the United Board who served in the British forces during World War II, but in May 1944 the Board reported to the Assembly in London that 235 commissioned Chaplains and 1525 Officiating Chaplains were then representing the Baptist and Congregational Churches.

2. The Methodist Church.

The Methodist Church has the Royal Navy, Army and Royal Air Force Board which handles all work relating to Chaplains, Officiating Chaplains, Soldiers' Homes, Wesley Houses and Chaplains' Assistants (women set apart for work amongst the women in the forces). This Board is an outgrowth of a Navy and Military Committee which had its origin about 1870.

The duties and functions of the Board follow very closely those of the United Board. No clergyman may be appointed as Chaplain until the Board passes on his qualifications and gives ecclesiastical endorsement to the military branch involved. This endorsement is a continuous endorsement, that is, must be renewed regularly. Once given the original endorsement is not permanent.

The work of the United Board appears to be rather complicated as it has been explained to me by the Rev. Joseph Firth, Secretary of the Board. The relationships of the Board are not the

same to all branches of the service. For instance in the Army there is a unified administration which covers all denominations except the Roman Catholics, but this is for administrative purposes and the only cooperation in religious work is between the Church of Scotland, Methodists and United Board. In the Navy work the Methodists are united with the Church of Scotland and United Board under a separate administration and, of course, cooperate in the religious work. In the Royal Air Force each denomination is entirely independent in administration, but here again there is cohesion between the Church of Scotland, Methodists and United Board.

These differences in types of Chaplaincy administration within the various branches of service would naturally complicate somewhat the work of the Boards or Committees of the various denominations, particularly since in Great Britain, as in Canada, the strictly religious ministrations of the Chaplains are under the supervision of the Church bodies rather than the military.

I have no information at hand as to the number of Chaplains who served in the British forces during the recent war representing the Methodist Church.

3. The Church of England.

The Church of England, having the largest establishment of Chaplains in service, probably has done greatest amount of work in connection with the Chaplaincy, if one is to measure by quantity. The quality of the work of all the Church bodies in England appears to be of about equal value -- quite high in this writer's opinion. However, it must be remembered at all times that none of Great Britain's denominations had anywhere near the Chaplains in service as some of the large U. S. denominations such as Methodist or

Southern Baptist. The Official Year Book of the Church of England, 1947, states that "the present Church of England Establishment (in the Army) is 117". This report covered 1946.

The Church of England recognizes its Chaplains as its official representatives in the armed forces, and accepts full responsibility for assisting them whenever and wherever it can. In 1903 the Archbishop of Canterbury instituted the Chaplain of the Fleet Archdeacon for the Royal Navy. Today when a C. of E. clergyman becomes a Chaplain he is issued a special license by the Archbishop of Canterbury which is capable of recognition by Bishops of the Anglican Church and Churches in Communion with her throughout the world.

The matter of endorsement is handled in the following way, insofar as the Navy is concerned: (1) The applicant must be an ordained deacon and priest of the Church of England, or admitted to the same holy orders by the lawful authority of one of the churches within the realm of Great Britain and Ireland which are in communion with the Church of England. (2) He must produce satisfactory testimonials from the church of the diocese in which he was last licensed, addressed to the Lord Commissioner of the Admiralty. (3) He must not hold any benefice with the Cure of Souls.

If the applicant can qualify under these three rules, and, after examination by the Chaplain of the Fleet, is reported in every way "a fit and proper person" to serve as Chaplain in His Majesty's service, then he's in.

Because the Church of England has had for many years a permanent system of endorsing Chaplains for service with the Army, U.S.A. or Royal Navy, it was not found necessary to set up a special committee for this work during the war. However, there

were two official committees which did function, and are still continuing their work in reduced capacity.

(1) The Churches' Committee for Supplementing Religious Education Among Men in H. M. Forces. This Committee was set up in 1940 by the Church of England and the Free Churches, with the Bishop of Exeter as chairman and Rev. W. E. Berry (Congregational) as vice-chairman. Canon R. E. Parsons is Secretary, and in a letter concerning the work of the Committee he stated: "The Committee is continuing its work. We are hoping that this will become permanent and thereby strengthen the relationship between the Chaplains' Departments of the Services and the Churches." The original purpose of the Committee was to assist the Chaplains in their educational work, and to provide a panel of trained speakers and leaders of discussion groups who should be available to Units of H. M. Forces all over the country. It has put out a number of publications which have been supplied free to all Chaplains desiring them. Among the publications are the titles: "Thinking Ahead", "Notes for Service Chaplains" (Experiments in Religious Education), "Padre's Hour", "Christian Faith and Action" and a series of leaflets entitled "Current Questions".

It was chiefly through the efforts of this Committee that there was developed within the armed forces of Great Britain a tremendous amount of religious educational work in close cooperation with the general educational work offered by the Education Services. The thing which brought about the establishment of the Committee was the realization at the beginning of the war that the neglect of adult religious education in the past had placed on the Churches a special responsibility to help the Chaplains in their more directly educational work.

The main activities of the Committee as outlined in a Committee leaflet entitled "Help the Chaplains" are as follows:

1. Chaplains' Conferences. A large number of conferences were held in all parts of the country for the purpose of promoting adult religious education and showing its relationship to evangelism.

2. Lecture-Demonstration Courses. These were courses in the technique of adult education arranged for Chaplains who had had little or no previous experience of adult education.

3. Syllabuses and Book Lists. Extensive outlines of subjects for talks and discussions, together with book lists, were distributed.

4. Speakers. A panel of 400 speakers all over the country was set up. Chaplains were urged to call on these speakers, not only as specialists in their subjects, but also as a means of reaching isolated units which Chaplains themselves could not reach.

5. Correspondence Courses. Courses in religious subjects were added to those offered by the War Office and included the following: (a) Old Testament, Introductory and Advanced; (b) New Testament, Introductory and Advanced; (c) New Testament Greek; (d) Christian Faith and Life; (e) Church History; (f) Worship and Prayer; (g) Comparative Study of Religions; (h) Christian Youth Leadership. These courses were prepared mainly for prospective ordinands, of which a great many were found among the men in the forces.

6. Films and Religious Drama.

7. Command and Area Representatives. These persons represented the Committee in local commands and areas in setting up programs and carrying on in general the work of the Committee.

(2) The other Committee set up by the Church of England was one which worked in close cooperation with the Committee whose work is outlined above: The Churches' Work for Women Serving With H. M. Forces. This Committee was formed in 1939, and its work has been interdenominational. Its purpose has been to recruit well-qualified women to teach and lead discussion groups and to supplement the work of the Chaplains in the spiritual care of the women in the armed forces. The Church of England Year Book, 1947, reported that "besides the 31 Chaplains' Assistants living in the larger areas of the A.T.S. there are now 4 Chaplain's Assistants working among the big concentrations of W.A.A.F. and 12 organizers for the three Services".

A request for more information was sent to the general Secretary of the Committee, but no reply was forthcoming.

It can be seen from the type of work that has been done by these two committees that the Church of England has been greatly concerned about the matter of aid and encouragement to its Chaplains.

A great number of references to British Chaplains are to be found in such war-time publications as "The Christian News-Letter", published by the Christian Frontier Council, and "The Spiritual Issues of the War", a bulletin published by the Religious Division of the Ministry of Information and distributed by the British Information Services. From the references one can gather a strong impression that the educational and discussion-group work of the Chaplains in the branches of Service was considered of great value and watched with much interest by the Churches with an eye to utilizing the same sort of adult education more widely among the churches at home.

CONCLUSIONS

This study of the military Chaplaincy has shown certain similarities and dis-similarities which are to be found in the way the United States, Canada and Great Britain administer their Chaplaincies.

The basic philosophy of the Chaplaincy is the same in all three countries. The Chaplain's chief duty is to be an ambassador of Jesus Christ to the personnel, officer and enlisted alike, in the armed services. In the U. S. Army, the Canadian Army and R.C.M.C., and in the British Army and R.A.F., the Chaplain has only this primary duty to perform, and he appears to be kept quite busy doing it. In the U. S. Navy, the Canadian Royal Navy and the Royal Navy, the Chaplain's duties often, in fact usually, are extended to include various more or less secular duties. The official attitude of the U. S. Navy, as well as the attitude of many of the Naval Chaplains, is that these collateral duties do no harm and as a matter of fact quite frequently extend a Chaplain's sphere of influence far beyond the realm of strictly religious duties. The writer shares this opinion, but feels strongly that the system still will permit an unscrupulous Commanding Officer to saddle a Chaplain with so many collateral duties that his real work may become obscured.

It can be quite clearly seen from this study that the Churches of the three English-speaking countries involved have given the Chaplaincy their active support without stint during the period of World War II, and that today the Chaplaincy stands in a stronger position than ever before. In the United States there has been considerable agitation for the Chaplaincy to be taken out of the realm of the military and placed in the complete

control of the Churches. This would be an experiment that has never been attempted anywhere. Charles Clayton Morrison for many years was the chief exponent of this belief, and as editor of "The Christian Century" constantly kept the nation's Churches stirred up over the "attempt to put Christ officially in khaki". As a part of his series of lectures given in 1933 on the Rauschenbusch Lectureship Foundation of the Colgate-Rochester Divinity School, Mr. Morrison said (The Social Gospel and the Christian Cultus, Harper & Bros., Page 222): "The important consideration here urged is that the Chaplaincy as a military institution is inherently a falsification of the profession of the Christian ministry -- inherently so. The two institutions cannot be yoked together -- the institution of Mars and the institution of Christ, the institution of fratricidal strife and the institution of brotherhood and universal good will, the institution of the sword and the institution of the cross. If the Christian church means its own words when it declares that war is the world's chief collective sin, it cannot find any apologetic for continuing the unholy alliance between the church and the war system symbolized and effectuated by investing ministers of Christ with military insignia and rank."

That this attitude toward the Chaplaincy was still the official policy of "The Christian Century" rather late in the war is indicated by these words from an editorial in the 12 January 1944 issue, Page 37: "...the Chaplaincy will never be on a satisfactory basis, from the standpoint of the Churches, until it is taken out of the whole military and naval context of 'rank, pay and allowances', and the Chaplain does his work simply as a minister maintained by the Churches".

that it has been made to leave that it which
 the Chaplain in some cases was not the
 Chaplain, but no uniform or rank. But there is no evidence to
 be found in the Canadian and British Naval Acts, or in
 any other law during the war because they served without
 uniform and rank. The Royal Navy Chaplain still received their
 pay from the Government, which rather nullified the objection
 from the fact of rank and uniform. There is considerable to be
 said in favor of uniform. Compared to the American of Cross
 and the others, the boys paid by the Red Cross were not in
 military uniform and held no rank, and yet acted on every
 battle front on any side both at home and abroad, the Chaplain's
 position is far superior. The Chaplain has a right of the
 or position, but access to commanding officers at any time,
 without military information in which which would be his
 position as he is struggling with men, and his rank did not seem
 to be a great coming and talking with him. It is this writer's
 feeling that the individual Chaplain's attitude toward his work
 is the main thing, which made him useful or not in the field as
 well as in the hospital, which made him useful or not in the field as
 well as in the hospital. The Churches would not be allowed to pay
 the Chaplain several thousand Chaplains, and maintain them,
 and if the Chaplain receives his pay from his government he is a
 military Chaplain -- uniform and rank. Furthermore, were
 military Chaplains to support their own Chaplains it would
 support the non-denominational character of the Free
 and V. L. Church.

The British, and to some degree the Canadian, Chaplaincy went considerably farther than the U. S. Chaplaincy in the recent war in the matter of organized discussion groups, retreats, conferences, adult religious education and the sort of thing represented by the Army and R.A.F. Moral Leadership Courses. The value of the Moral Leadership Schools is proven by the fact that they were not done away with at the end of the war but are being continued as a permanent part of the British Army and R.A.F. organizational setup. Adult religious education has been as neglected by the Churches of the United States as it has been in the past by British Churches, and this sort of thing is sorely needed if the Chaplains are to continue to present the Christian mode of living in its broadest aspects. The U. S. would do well to copy from the British in this excellent phase of the Chaplain's work.

It is this writer's opinion that denominational support of Chaplains is superior to cooperative support such as that offered by the General Commission on Chaplains. The General Commission must continue for those denominations who are small and whose clergy are not in the Chaplaincy in large numbers, and it is an absolute necessity in the presentation of a united Protestant front to the military, but wherever possible the denominational support such as that offered by, for instance, the Methodist Commission on Chaplains, offers greater help to the individual Chaplain in his work.

The attitude of the Disciples of Christ is to be commended in that they are attempting to portray the Chaplaincy in the light of a very worth-while field of full-time ministry. Heretofore the Chaplaincy has been considered by the great

majority of ministers merely as something to enter in times of national emergency for as short a time as possible. The clergyman today in the U. S. who expresses a desire to join the regular Army or Navy is all too often regarded as suspect in the eyes of his fellow clergymen and the laymen of his Church. We still have far to go in the elevation of the Chaplaincy to its proper place as a full-time dignified field of endeavor.